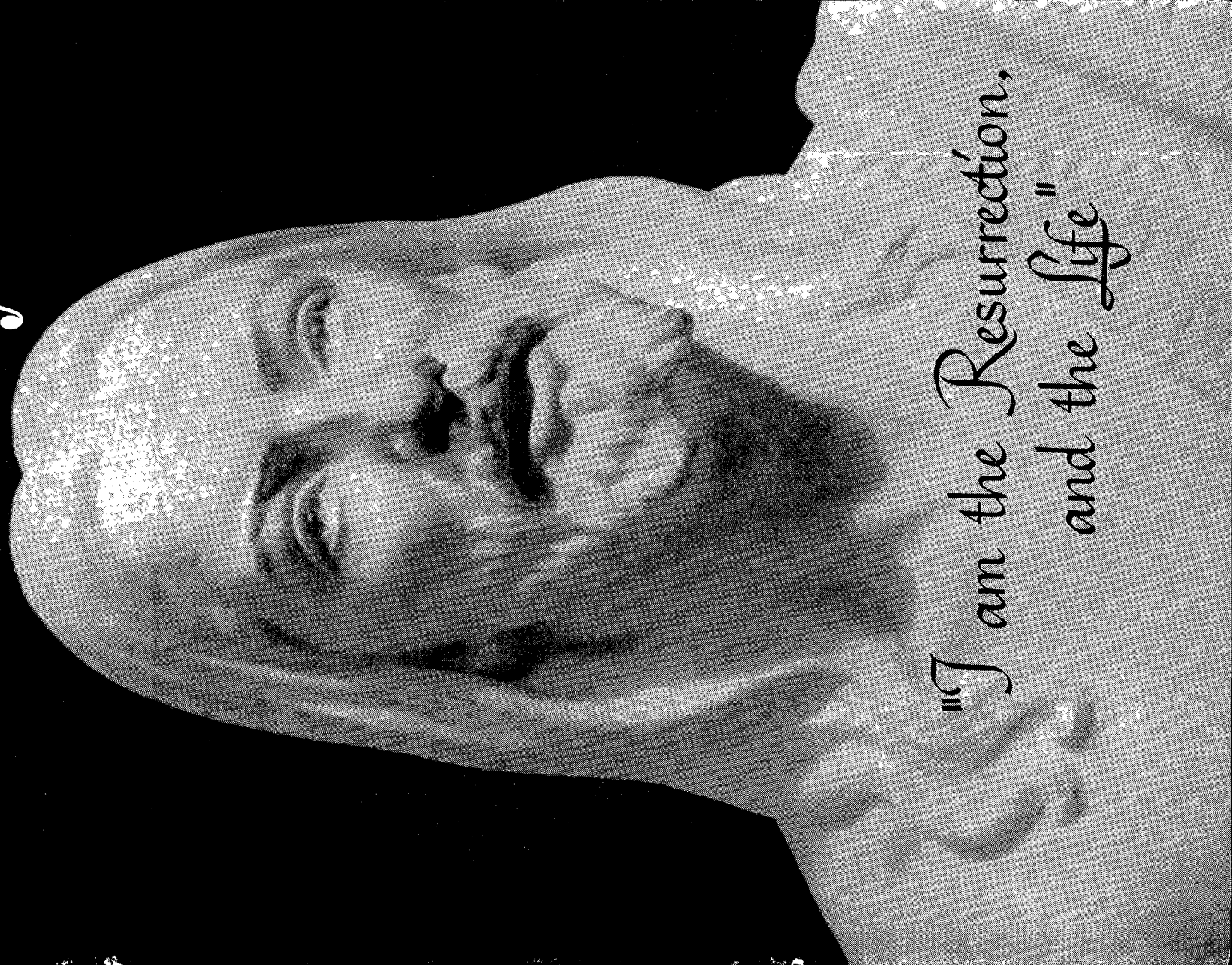


# *The* Ministry

APRIL, 1961



*"I am the Resurrection,  
and the Life"*

# The Face of Christ



OPINIONS vary as to the quality of pictorial art, and some of us will doubtless never acquire whatever it takes to appreciate some forms of art. When it comes to representations of the face of Christ, human reactions are legion. Perhaps some love them all. Some like this one, some that. Others frown on every representation of Christ, as though they were all an infringement of a divine command.

The fact is that no man can pictorialize the face of Christ and adequately convey the multitudinous qualities required in the Redeemer of men.

It is impossible to paint a satisfactory picture of Christ. The difficulty lies not so much in the artist's inability to suggest ideal traits as in the many-sidedness of the ideal. Christ was the sanest and most wholesome man that ever lived; he was at the same time so completely filled with the spirit of God that the keenest analysis fails to tell where the human leaves off and the divine begins. He touched life throughout its vast orbit; he entered into all the relationships that men sustain with one another, and that man and God may enter. He knew what work with his hands involved; he knew the duties of a son, a brother, a wage earner; he was friend, teacher, physician, wedding guest, mourner, father-confessor, preacher, denouncer, temple-cleanser, pilgrim, fugitive, wonder-worker, prophet, law-giver, social lion, friend of the demimonde, story-teller, reformer, visionary, mystic, Jewish Messiah, martyr, Son of Man, Son of God! What single portrait can compass this range? The problem reduces itself to the adequate embodiment of a single trait or two, the presentation of only an aspect of his personality; and we shall find ourselves attracted now to this picture and now to that, as our appreciation of life varies and our affections shift with our growing insight and character.\*

Adventists will be interested in the only two direct statements we can find from Ellen G. White on the face of Christ during His earthly life:

At the marriage feast she meets Him, the same tender, dutiful son. Yet He is not the same. His countenance is changed. It bears the traces of His conflict in the wilderness, and a new expression of dignity and power gives evidence of His heavenly mission.—*The Desire of Ages*, p. 145.

Pilate looked at the men who had Jesus in charge, and then his gaze rested searchingly on Jesus. He had had to deal with all kinds of criminals; but never before had a man bearing marks of such goodness and nobility been brought before him. On His face he saw no sign of guilt, no expression of fear, no boldness or defiance. He saw a man of calm and dignified bearing, whose countenance bore not the marks of a criminal, but the signature of heaven.—*Ibid.*, p. 724.

As far as pictures of Christ are concerned, we know that Mrs. White's opinion was that there was nothing wrong in using them discreetly. There is in existence a picture of Christ on the cross of which Mrs. White is reported (and any reported comment must be used carefully) to have said that it looked more like the Christ she had seen in vision than did any picture she had ever seen. The picture in question is one of those old composite scenes with the imolated Christ in the foreground. On one side are our first parents leaving Eden, Cain slaying Abel, the priests offering a sacrificial lamb, and on the other, the twelve at the Last Supper. In the distant background is a vision of the Holy City. Mrs. White actually copyrighted this picture in 1883. Its face of Christ betrays resignation and agony. It would not satisfy every taste today.

An artist planned to paint a picture of Christ as a masterpiece. He spent years collecting the advice of his friends as to what they would expect in the countenance of the Lord. Then he decided that it could not be done adequately! It certainly is providential that photography was not discovered in time to convey the exact face of Christ to posterity. We can now envision Him only on the basis of the many and exquisite character delineations in Scripture. This leaves Him to be envisioned as supraracial and universally the Saviour of mankind in that He is what every class and condition of man needs supremely.

Our cover picture, recommended by our worthy art editor, T. K. Martin, is a photo of a sculpture. It may not please everybody, but if it inspires us to think of the attractive and redemptive qualities of Him who said: "I am the way, the truth, and the life" it will serve its purpose at this resurrection season.

H. W. L.

\* From *The Gospel in Art*, by Albert E. Bailey, 1916, 1931, 1944. The Pilgrim Press. Used by permission.



Official Journal of the Ministerial Association of Seventh-day Adventists

VOLUME XXXIV

APRIL, 1961

No. 4

*Editor*

ROY ALLAN ANDERSON

*Associate Editor*

ANDREW C. FEARING

*Managing Editor*

HARRY W. LOWE

*Assistant Editors*

E. EARL CLEVELAND

WALTER SCHUBERT

*Copy Editor*

J. INA WHITE

*Consulting Editors*

REUBEN R. FIGUHR, WALTER R. BEACH,

EDWARD HEPPENSTALL, LOUISE C.

KLEUSER, W. B. OCHS, H. L. RUDY

*Art Editor*

T. K. MARTIN

*Circulation Manager*

WALTER SCHUBERT

E. EARL CLEVELAND, *Assistant*

*Overseas Contributors*

GEORGE BURNSIDE Australia

ERWIN BERNER Central Europe

J. R. SPANGLER Far East

H. J. WESTPHAL Inter-America

WAYNE E. OLSON Middle East

ODD JORDAL Northern Europe

ENOCH OLIVEIRA South America

S. G. MAXWELL Southern Africa

J. F. ASHLOCK Southern Asia

G. CUPERTINO Southern Europe

Editorial Office: 6840 Eastern Avenue, NW.  
Washington, D.C.

Printed and published monthly for the Ministerial Association of Seventh-day Adventists by the Review and Herald Publishing Association, Washington, D.C., U.S.A. \$4.00 a year; 40c a copy. Add 25c for yearly subscriptions to countries requiring extra postage. Second-class postage paid at Washington, D.C.

## IN THIS ISSUE

### EDITORIAL

Do We Miss the Significance of Christ's Sacrifice?

R. A. Anderson 7

### ARTICLES

The Face of Christ ..... H. W. Lowe 2

Breaking the Seal of Death ..... J. Osborn 4

Tame Talk ..... E. E. Cleveland 9

Walter Martin and the Nature of Man .... D. E. Mansell 11

Did Christ Stay in the Grave Exactly 72 Hours? .. R. L. Odom 19

From TV Screen to Harvest ..... 24

Some Books I Can Recommend ..... V. H. Cooper 15

### REGULAR FEATURES

Research ..... D. Ford 17

Evangelism ..... M. Banque 28

Evangelism ..... L. C. Kleuser 30

Pastor ..... A. O. Dart 32

Shepherdess ..... Mrs. L. Hardinge 34

Books for Your Library ..... 42

News ..... 44

Pulpit—Pointers for Preachers ..... 48

1960 Overseas Ordinations ..... 38

### Our Cover

Pictured on our cover in sculptured stone is the victorious Christ by the late American sculptor Charles Andrew Hafner of New York. A student under Daniel Chester French and other famous sculptors both at home and abroad, Hafner was a frequent prize winner by his realistic art. This strikingly articulate head, from a beautiful full-figure statue of the Saviour, seems to be saying, with confidence, "I am the resurrection and the life."

This positive declaration by our Saviour is one of the most assuring in the entire Scriptures. Our only means of escape from the inevitable oblivion of eternal death is a firm, unswerving belief in the risen Saviour, triumphant over death, and hope in His soon return to forever banish the grave and its destructive power.

T. K. MARTIN  
*Art Editor*

Cover Picture: Gair Hafner

APRIL, 1961

3

# Breaking the Seal of Death

JOHN OSBORN

President, Southeastern California Conference



**F**ROM Nazareth, the home town of our Lord, there came to light in the year 1878 a most interesting slab of marble, which contained a decree of Caesar. It is now in the Louvre, Paris, and it reads like this:

Ordinance of Caesar. It is my pleasure that graves and tombs remain undisturbed in perpetuity for those who have made them for the cult of their ancestors, or children, or members of their house. If, however, any man lay information that another has either demolished them, or has in any other way extracted the buried, or maliciously transferred them to other places in order to wrong them, or has displaced the sealing or other stones, against such a one I order that a trial be instituted as in respect of the gods, so in regard to the cult of mortals. For it shall be much more obligatory to honor the buried. Let it be absolutely forbidden for anyone to disturb them. In the case of contravention I desire that the offender be sentenced to capital punishment on charge of violation of sepulture.

The dating of this inscription has been placed somewhere between A.D. 44 and 50, which was during the reign of Claudius Caesar, who was noted for his persecution of the Jews (see Acts 18:2). This was not many years after the death, entombment, and resurrection of Christ. It is felt by some scholars that the preaching of the resurrection had already begun in Rome by this time and that this decree reflected the fact that the enemies of Christianity had faced up to the empty-tomb story. The placing of the decree on a rock in the little unimportant town of Nazareth, where Jesus was raised, indicates a possible relationship between the decree of Caesar and the empty tomb of Christ.

Whether or not these conclusions are completely accurate, it is a fact that since the very day of Christ's resurrection His enemies have put forth every effort to deny the resurrection story. Fantastic theories have been propounded to prove the false report of the Jewish leaders, "Saying, Say ye, His disciples came by night, and stole him away while we slept" (Matt. 28:13).

Let us suppose that in the year of our

Lord 1961 it could be proved that Christ was still sealed in His Palestinian tomb or that His disciples had stolen His body and buried it elsewhere. The annual celebration of the resurrection of Christ by the Christian world would be a purposeless mockery. The faith and hope of millions would be a cruel disillusionment.

The apostle Paul reasoned from this viewpoint in his letter to the Corinthians, relating the far-reaching effects of a disapproval of the resurrection story. "If Christ be not risen, then is our preaching vain, and your faith is also vain. . . . Ye are yet in your sins. . . . They also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable" (1 Cor. 15:13-19). A disapproval of the resurrection of Christ would have far-reaching results. The mighty preaching of the gospel across the centuries would be in vain. Paul's preaching on Mars' Hill would have been just as his accusers declared, the idle utterances of an irresponsible babbler. The great British revival, ignited by the torch of John Wesley, would also have been in vain and Wesley himself no more than a fanatical firebug. The mighty work of Dwight L. Moody, who took a continent in each hand and shook them for God, would have been a waste of energy and money.

## *"If Christ Be Not Risen . . ."*

If Christ is not risen, then our faith is also in vain. We would find ourselves in much the same condition as the disciples who placed their Lord in the tomb and saw it closed by a great stone. His death severely shook their faith. It was as though a sudden impenetrable cloud had passed over the sun of their hopes forever, leaving them without warmth or brightness. Gloom and dismal despair settled like a dark blanket over their souls. The bottom literally dropped out of their lives. The disciples on the Emmaus road who disappointedly said to the Stranger who accompanied them, "We trusted that it had been he which should have redeemed Israel" (Luke 24:21) were but echoing the dark thoughts

of their fellows. If Christ is not risen, there would be only a blissful nirvana of future nothingness to which we could look forward.

Worse yet! "If Christ be not raised, . . . ye are yet in your sins." Without His resurrection there is nothing left but for us to rot in our own moral filth. The crushing load of guilt piling up in our souls from day to day would finally become unbearable. Forgotten wrongs, like ugly ghosts, would rise up to haunt us and give us no peace day nor night. Remorse and regret would take over our sleepless nights. Without hope of any relief to conscience we would, like Pilate, be driven to suicide in an effort to find relief.

Sin is the most devastating experience of the human heart. It lies deep in moral consciousness where no man can remove it. It cuts and tears, and sears and crushes until the soul cries out, "O wretched man that I am! who shall deliver me from the body of this death?" (Rom. 7:24). If Christ is not risen, there is no forgiveness; there is no relief from the burden of guilt; there is no escape from the folly of ourselves.

Added to all of this, if there is no resurrection of Christ there is no future in being godly. If there were none, the best and finest of the race "which are fallen asleep in Christ are perished"; the goodness, kindness, and beauty of personality would end like a dead fly; the triumph of the saints of God at death would be the cruelest mockery. If there is no hope of a resurrection, the great Paul—and all others who have echoed his deathbed words, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge, shall give me at that day"—fell asleep in miserable self-deception.

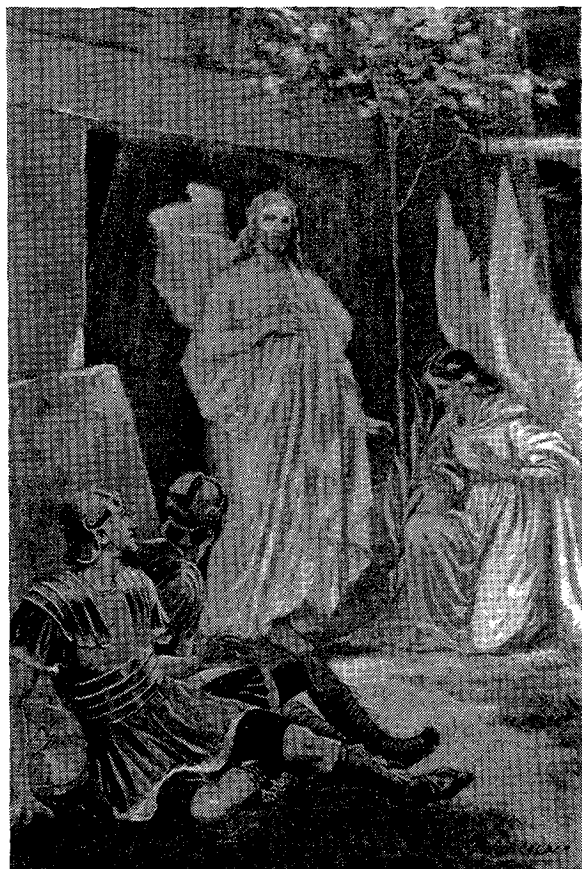
But none of this is true! "Now is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead" (1 Cor. 15:20, 21). There is irrefutable and incontestable evidence to support Paul's triumphant declaration. Every effort of man and devil to seal up the tomb of Christ has failed. Puny man did his feeble best. He rolled a great stone across the mouth of the tomb. He placed the seal of the world's most powerful nation upon it. Crack troops of Rome were posted as sentries. Wicked spirits of devils

shared in attempting to seal up that tomb forever. They gathered around the tomb like a swarm of flies.

### *Tomb Could Not Remain Sealed*

No decree of Caesar, no powers of hell, no combination of men and devils could keep the tomb sealed shut. Had mountain upon mountain been piled upon it, it could not remain shut. One might just as well try to hold back a tidal wave with a linen napkin or wrap up an angry tornado in a paper sack; the gates of hell could not prevail against Him. Truth cannot be locked up in a tomb. It will burst asunder all seals. It will roll away all stones. It will vanquish all armed might.

On that glorious morning the Son of God came forth under His own power. He who had power to lay down His life had power to take it up again (John 10:17, 18). He was the only man who ever walked out of the grave under His own power. He had staked His whole gospel on His ability to raise Himself from the dead. "Destroy this



J. LANBER, ARTIST

temple, and in three days I will raise it up" (John 2:19). "The Son of Man shall be betrayed . . . and they shall condemn him to death . . . and the third day he shall rise again" (Matt. 20:18, 19).

The resurrection of Christ has become the cornerstone of our salvation. Nothing is comparable to it; nothing parallels it. Without it Christianity is unintelligible.

Because Christ has broken the seal of death, life takes on new and glorious meaning. Our faith is not in vain. Awareness of a risen Lord worked miraculous transformation in His disciples. They faced life boldly and courageously, going everywhere heralding the glorious news of the resurrection. They were lifted out of despair into radiant hope. It brought new meaning to their lives. It gave life purpose, rescuing them from the bleak monotony of a purposeless existence. Thus it does to the faith of every Christian. It brings in a buoyant optimism that gives us the courage and ability to face life whatever our lot may be.

Because of the resurrection we have the assurance of forgiveness of sin and hope of salvation. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Rom. 10:9). It makes Christianity a religion of deliverance. It sets us free from the law of sin and death, breaking the bondage of evil in the soul. Through it we are assured of our justification before God. "Who was delivered for our offences, and was raised again for justification" (Rom. 4:25). Life takes on new and richer meaning. The divine image is restored in us. We are no longer in our sins. There is for us a gloriously fresh beginning. "As Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:4). Like Christian in Bunyan's *Pilgrim's Progress*, we lay down our burden of guilt and walk away free.

By making common cause with us our blessed Lord shattered the darkness of the tomb. His triumph over death assures us of our triumph over death. "Because I live, ye shall live also" (John 14:19). The earth has been sown thick with the graves of many generations. It has swallowed up an immeasurable number. But through the resurrection death has lost its sting and the grave its victory. "To the believer, death is but a small matter. Christ speaks of it as if

it were of little moment. 'If a man keep My saying, he shall never see death.'"—*The Desire of Ages*, p. 787.

Death is no longer the frightful contradiction of our hopes. While disappointing and sorrowful, it can also be an occasion of solemn joy and great triumph. Some years ago I received an urgent call to return home from college because of the critical illness of my grandmother. The family gathered about her bed—her husband, sons, daughter, and her grandchildren. She had been slipping toward the brink of death for several days and had grown steadily weaker. On this occasion she requested that she might be propped up on her pillows. The pallor of death had given way to a rosy glow. Her languid eyes took on a new sparkle. Her face was wreathed in a quiet smile. She began to speak to us, expressing her gratitude for all the care she had received during her long years of semi-invalidism. She spoke directly to several who were present, and gave a brief affirmation of her faith. She then requested that she might be allowed to lie down. Death came shortly thereafter. All through her life she had lived in fear of death. When it came there was no fear, only a quiet confidence in her Lord. She knew that her life was hid with God in Christ. She fell asleep in this assurance of the resurrection hope.

### *A Religion of the Dawn*

The resurrection of Christ makes Christianity unique above all other religions. It is a religion of the dawn. It turns our faces to the glorious tomorrow and not backward upon an irretrievable past. This was beautifully illustrated in a funeral service I was requested to conduct. The two-year-old daughter of a young minister and his wife had died suddenly. Her last night of life found her apparently well. Before noon the next day she became very ill and died. A few days before, I had visited in that home. Her winsome personality and warm friendliness had drawn me to her. The news of her passing came as a shock.

After the funeral service the little casket was placed on the straps over the open grave. It was again opened at the request of the parents. They knelt beside her and took one last fond look at their little darling, clad in a pretty red dress, red socks, and black patent leather shoes. Opening a box they had brought with them, they took out a crib blanket. It was one that she had

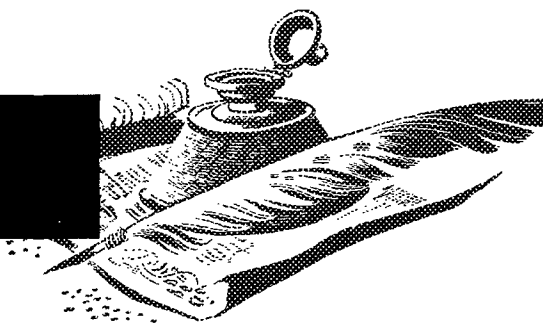
always taken to bed with her. Many had been the nights when they had covered her with it. Now they placed it over her for the last time, tucking it in at the sides and bottom with great tenderness. The little casket was closed and we all walked back toward our cars. The parents pointed to a pond nearby where their little girl, just the autumn before, had fed the water birds floating on it. They knew that someday she would feed swans again in a land of fadeless day and eternal life, a land where there would be no more death, neither sorrow nor crying. Theirs was the resurrection hope.

Because He broke the seal of death, the stone has been rolled away, the tomb is empty, He is risen. Because He broke the seal of death, the long drip of human tears

that has flowed down the furrowed face of humanity will be dried forever and ever. Because He broke the seal of death, the preaching of this sermon is not in vain, our faith is not in vain, we are not left in our sins, nor are those who have fallen asleep in Christ perished (John 14:19).

Let every spring lily proclaim from her waxen trumpet, He is risen. Let every pagan soldier who guarded the tomb, with blanched face confess, He is risen. Let every demon of hell in dismay and disappointment admit, He is risen. Let angels of God with countenances of the sun, shout for joy, He is risen. Let the church of God in its splendid march across the centuries cry out, He is risen. Let every bell in the belfry of our souls ring out, He is risen. Because He lives, we too shall live.

## EDITORIAL



### Do We Miss the Significance of Christ's Sacrifice?



**W**HAT actually happened to the thief dying on the cross the day our Lord died is, in a sense, of secondary importance. The great thing was what happened to the world, for on that day the world was reconciled to God. The fact of

Christ hanging there, rejected by men and seemingly forsaken by God, is indeed a mystery. But the marvelous part about the crucifixion story is that while under condemnation and dying in agony and loneliness, He was at that very moment upholding the moral pillars of the universe. The exclamation from the cross, "It is finished," was a declaration that the battle was won. Through those tense and trying hours His faith never wavered. Even when His Father's presence was withdrawn, which inspired the despairing cry, "My God, my

God, why hast thou forsaken me?" He did not lose His confidence in Deity's ultimate purpose. What was happening was known to Him, but to none other of the sons of men. The devil and his hosts comprehended the significance of the struggle, and when Jesus died "Satan . . . knew that his kingdom was lost."—*The Desire of Ages*, p. 758. Also the rulers of the unfallen worlds knew. And in view of what was at the moment taking place, Jesus gave to the thief the promise that he would be with Him in Paradise. Had Jesus not died victoriously, that promise would have been futile.

When confronted with the statement of our Lord "Today shalt thou be with me in paradise" it is altogether possible that we see in it little more than an opportunity to defend our position on the great doctrine of life only in Christ. Consequently our

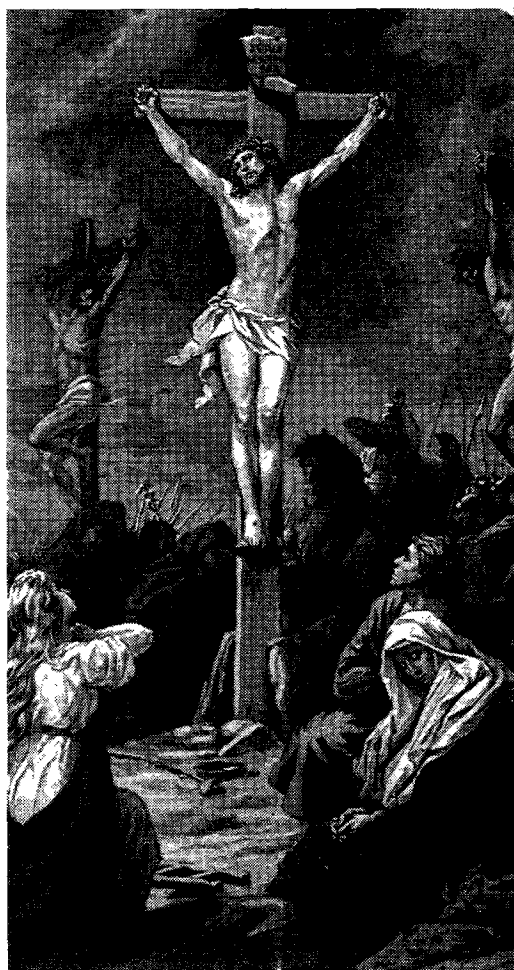


emphasis is on the matter of punctuation. The punctuation is interesting, but when this becomes the major emphasis we are in danger of losing the significance of the Saviour's great accomplishment. But more, we might at the same time drift into a purely legalistic attitude. Our great message does not depend on incidental arguments, but on the Lord's atoning death, resurrection, and intercessory ministry, which leads to His second advent. The far-reaching plan that God has for this world and a redeemed race is all related to what was accomplished that day on the cross.

Let us take another expression that we often use to clinch the argument on the Sabbath, and yet in doing so we might perhaps fail to comprehend the real significance of the statement. We read that the women returned and "prepared spices and ointments and rested according to the commandment"—a strong argument indeed to show that there was not a change in the day of worship. We dare not minimize that, but let us not overlook other implications. The fact is tragic that those dear folks who prepared the spices and ointments had no concept of what had actually happened. They knew their Lord was dead and they were making preparation to embalm the body of one they loved—Jesus of Nazareth. When they reached the tomb on the first day of the week they made the discovery of their lives: the Eternal Christ, the Lord of glory, had burst the bonds of death, broken through the confines of men and demons, and had risen from the dead. Moreover, this great redeeming work on the cross gave Him authority to open every other grave in the world.

"Thus the death of Christ—the very event which the disciples had looked upon as the final destruction of their hope—was that which made it forever sure. While it had brought them a cruel disappointment, it was the climax of proof that their belief had been correct. The event that had filled them with mourning and despair, was that which opened the door of hope to every child of Adam."—*The Great Controversy*, p. 348.

Before the resurrection His followers knew little more than to "rest according to the commandment." The great spiritual rest into which He had invited them they had never entered. On that Friday afternoon all they knew was to merely cease



FLOCKHORST, ARTIST

from work. It was customary; it was right. But they knew nothing more. Are there not many of our dear people to whom the Sabbath means no more than merely stopping work? They go to church, they attend Sabbath worship, but they know not the greater rest from sin and from anxiety. To merely rest according to the commandment is to be a legalist. Only as we enter into the greater rest that is ours in Christ can we rise above all pettiness and fretting. In the midst of world perplexity, turmoil, and tension we must lead our dear people to a rest greater than merely a cessation from toil. To "rest in the Lord and wait patiently for him" is God's purpose for His children.

Let us care for the details of doctrine by all means, but in doing so may we not miss the significance of our Lord's sacrifice.

R. A. A.

THE MINISTRY



# Tame Talk

E. E. CLEVELAND

Associate Secretary, Ministerial Association, General Conference



**T**AME talk is excusable in tame times. But these are not tame times. The nations teeter on the brink of abysmal catastrophe. Decency declines, morals collapse, and time-honored values, like Old Man River, lose themselves in the sea. Indeed, so rapid is this change for the worse that man seeks to break his fall with sleeping pills and pleasure whirls, or to drown it all in the cocktail glass. All of this, in a time like this—a time when, in addition to the natural consequences of wrongdoing, the retributive grip of the Creator's hand tightens on the tide of human affairs. Spasms in nature reveal earth's agony. Earthquake, hurricane, fire, and flood are Heaven's voice of warning. In pulpits, in homes, in public meetinghouses, voices of God-ordained messengers are lifted, voices that give significance to our times.

## Notion

It is paradoxical but true, that to the living the origin of life itself is a riddle. To fill what he considers a gap, man has concocted a fanciful theory of evolution, which at best is an illogical opiate. He has embraced the fiction of natural immortality. He has declared the law of God null and void, to quiet his own conscience. To him the Sabbath is an annoying inconvenience, and tithing an unbearable yoke. Today's Christian is saved by a grace that does not reform. He possesses a love that is exclusive, and would more willingly hand God his purse than his heart. He means well while doing wrong, and to him the song "Jesus Saves" applies to everything but a long-cherished, defiling habit. To him Paradise is a mist-enshrouded promise, and hell a fiery joke. To this perplexed generation, victims of mistaken *notion*, God has sent His men with the answers. They are men whose messages gain new urgency as sin's shadows lengthen. This is clearly no time for tame talk.

## Motion

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:19). This text is all motion: Go, teach, and baptize. The action is continuous. There is no discharge in this war. The prophet Isaiah questions his Creator concerning the length of his tenure of service: "And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate" (Isa. 6:11).

Go! The world is on the go. Everything is in motion. The church of God is a "movement." Its ministers *go* visiting, they *go* soliciting, they *go* counseling, and they *go* preaching.

Go preach! This is a command whose fulfillment is now a compelling urgency. The cost of renting halls is becoming prohibitive. Regulations governing the erection of tents and tabernacles are becoming increasingly stringent. These and other factors render the public proclamation of the Word increasingly difficult. Preach while you can, where you may. Were Christ on earth in the flesh would He not stand before our darkened, padlocked churches and shout: "Let there be light"! Especially on Sunday night. Sunday night—what an opportunity!

"But you don't know the people in my area," one man lamely explained, "they just won't come to Sunday night services."

And so for him Sunday night is television night, as it is with his sleeping parishioners. Perish the thought! People will come to watch a *blaze* anytime, anywhere. Just catch fire and see! "And be not conformed to this world," saith the Scriptures. Have the molders become the molded, and the potters become the clay? Circumstances did not shape Peter, Paul, or even Martin Luther. In the day of God how shall we answer Him who called us? Wasted opportunities, neglected privileges, will rise to haunt the self-indulgent in the day of final accounting. Go preach!

Go baptize! This is more than a command, it is the natural consequence of Spirit-filled preaching. God expects it of the minister, the people expect it of him, and he expects it of himself. Baptism—the culmination of spiritual conquest, the fulfillment of our Saviour's marching orders. And having accomplished this, the man of God knows satisfaction like the calm of the deep sea.

Whether the baptisms are many or few, there should be baptisms. The man who has done his best under God should not be depressed by small results. Nor should he ever be satisfied with them. Men of God must be men of large vision, men who expect great things of God. They are men who settle for less only when compelled to. There are some who regard large baptisms as being for the gifted few. I have on occasion been in touch with some of these "gifted" brethren and have found some of them less "gifted" than others who are settling for less. Most of them are men who believe that any obstacle can be surmounted by faith in God and dedicated *hustle*. They make their "breaks" and capitalize on them. They are surrendered men, willing to sacrifice, sweat, and serve, asking only that God give them souls. And in delivering their messages they are not content with tame talk. Their messages are "living things." People find such sermons irresistible.

### Commotion

Under the power of apostolic preaching communities were upset and cities left in an uproar. The apostles' messages inspired such fierce loyalty or determined opposition that they were often fortunate to escape with their lives. Where is the "old-time" power, the pentecostal power? Acts 17:6 records the testimony of certain enemies of Paul. Said they: "These that have turned the world upside down are come hither also." Verse 5 describes the town as being in "an uproar." "And the whole city was filled with confusion" (Acts 19:29). "All Jerusalem was in an uproar" (Acts 21:31). Their ministry was one that could not be ignored, a power that could not be contained. These men were heard, believed, and resisted. Shall we see this thing again? If so, when? To quote the Apocalyptic souls under the altar: "How long, O Lord?"

Hindering this climactic witness is the

fear of being different. "All things continue as they were from the beginning." We preach alike, pray alike, and in all of our services there is an unmistakable flavor of sameness. This tendency to conform has robbed many a man of his power. The world is famishing for a fresh revelation of Jesus Christ, not from lips that parrot other lips in calling that sacred name, but from hearts that have responded to His transforming power. The question: "How does Elder ——— do it?" is replaced by a personal concern to represent Christ's will as an individual. It is upon men of this spirit that the fire will fall.

We are agreed that in all of our efforts there should be an identifying imprint. But let not *sameness* lead to *tameness*. While we cling to fundamental truth, is there not now need for a fresh mode of presentation, indeed, a new method of approach? A man preaches with fresh power when the sermon is of his *own* construction. Truth personally investigated with prayer in one's own study, is delivered with an unmistakable flavor of originality. Such an outline, kissed with the breath of heaven, conveys its freshness to the heart of the hearer. The minister himself experiences an enthusiasm for his own preaching akin to that of a boy examining a new and cherished toy. Invigorated himself, the man of God moves men to repentance.

When you hurry from one thing to another, when you have so much to do that you cannot take time to talk with God, how can you expect power in your work? The reason so many of our ministers preach tame, lifeless discourses is that they allow a variety of things of a worldly nature to take their time and attention.—*Evangelism*, p. 80.

Too busy to study and pray? Then, sir, you are *too* busy. No emergency, however grave, must interfere with the minister's study-prayer life.

I was traveling a south Florida road by automobile. My gas supply was nearly exhausted. I had misjudged my distance and supply. The car suddenly came to a halt. I was out of gasoline. Noticing the familiar sign of a service station farther along, I hastened thither, confidently expecting that my needs would be supplied. Imagine my dismay upon arrival at the service station to learn that they were out of business. The sign had been misleading. Cruel deception! It had led me to expect what it could not supply.

The world has a right to expect power in a gospel pulpit. Can the growing skepticism of things religious be due partly to continued disappointment? Can it be that some have approached the fount, seeking to quench their thirst with living water, and have found instead tame talk?

### Communion

In all fairness it should be said that pulpit-power and volume are not synonymous terms. Nor is the distracting gesture a sign that the speaker is full of his subject. But, few will deny that to lift up one's voice like a trumpet produces few congregational sleepers. And the timely gesture has arrested many a drooping eyelid in its descent. Intensity born of prayerful communion must characterize both message and messenger. This heaven-born urgency must show on his countenance. A holy fire must anoint his utterances.

"It is the power of the Holy Spirit that

gives efficacy to your efforts and your appeals."—*Evangelism*, p. 285. A telling ministry for these times will be a tactful ministry. Tact is not compromise of faith. Genuine tact is in essence plain truth spoken from a heart of love. Love is tactful. The tactless are the loveless or uninformed. Let the truth make its own enemies. It will also win friends and influence people. Tactful talk is not tame talk.

We have reached the hour of the great consummation. Humanity is on a one-way street, rushing to its own end. There is desperate need that a voice be raised with a message of hope for the hopeless. In times like these silence is high treason and "tame talk" a travesty. To quote an African village woman as she spoke to the missionary: "Man, if you believe what you're teaching, say it loud enough for the whole village to hear!"

"Cry aloud, spare not, lift up thy voice like a trumpet" (Isa. 58:1).

## Walter Martin and the Nature of Man\*

D. E. MANSELL

Pastor, Southern New England Conference



FOUR Biblical incidents are next presented to prove that the soul is conscious after death: The death of Stephen, the words of Jesus to the thief, Moses' presence on the Mount of Transfiguration, and Saul's experience at Endor. We shall examine each incident separately.

On page 128 the statement is made that Stephen's committing his spirit (*pneuma*) into the hands of the Lord Jesus Christ "establishes the fact that the immaterial nature of man is independent of his body." We agree that at death something immaterial leaves the body, but does this prove that this something is a conscious entity? We believe not, for the following reasons: When Jesus died, He committed His spirit (*pneuma*) into His Father's hands. According to the dualistic view of man to which Mr. Martin evidently subscribes (see

page 119), the soul or spirit is the "real man," the body a mere integument or shell. Thus, according to this view, when Jesus died, His body was removed from the cross and placed in Joseph's tomb, but the "real man," which Mr. Martin prefers to call the "unit" (page 128) or "spiritual entity" (page 121) went to be with the Father. If so, how strange that "three days" later He should explicitly declare, "I am not yet ascended to my Father" (John 20:17). According to Mr. Martin's theory He had ascended to His Father on Friday afternoon. We therefore conclude that the spirit (*pneuma*) which leaves the body at death is not the "real man." We believe that it is the spirit (*ruach*), or "breath of lives" (literal translation) that God "gave" (Eccl. 12:7) man in the beginning, and which he gives to every living creature (compare Gen. 2:7 with chap. 7:22 and Ps. 104:29, 30). When a man dies this life principle "goeth forth" and returns "unto God who gave it," the body returns "to the earth," and "in that very day his thoughts [an integral part of consciousness] per-

\* Conclusion of an unsolicited article in answer to Walter Martin's criticisms of Seventh-day Adventist belief on the doctrine of the nature of man.

ish" (compare Eccl. 12:7 and Ps. 146:4). We see, therefore, that Mr. Martin has no scriptural warrant for assuming that the immaterial part of man, called the spirit, which Stephen committed into our Lord's hands, was a conscious entity.

On Luke 23:43, Mr. Martin says that Jesus "never qualified" the words "verily, verily, I say unto you," "because qualification was unnecessary" (page 129). Now, it may be true that nowhere else is it recorded that Jesus ever qualified these words, but this does not prove that, therefore, they were unnecessary on the occasion Jesus spoke them to the penitent thief. We believe that they were, owing to the unusual circumstances under which they were uttered. Not only that, but the original text, translated and interpreted in harmony with our view, is not ridiculously

---

**There is more hope for the self-convicted sinner than for the self-conceited saint.**

---

redundant as Mr. Martin makes it out to be. The original text reads, *amēn legō soi sēmeron me' emoū esē en tō paradeisō*, and may either be translated, "Verily I say to you, today thou wilt be with me in paradise" or "Verily I say to you today, thou wilt be with me in paradise." Greek grammar allows the adverb "today" to qualify either the verb *legō*, "I say," or, the verb *esē* [eimi], "thou wilt be." There is no redundancy in either translation. We prefer to punctuate the phrase with the comma after the adverb "today" so that it qualifies the verb "I say." Mr. Martin evidently prefers to make the adverb qualify the verb "thou wilt be." We raise no objection to his *right* to interpret the passage that way, but we do object to his claim that it can only be interpreted his way and that therefore this is proof that the soul has a conscious existence after death. It is not.

As for Moses and the Transfiguration, Mr. Martin says that the Adventists have no grounds for saying that Moses appeared on that occasion in his resurrected body, because Jude does not say that Moses was raised from the dead. He concludes that therefore "it is evident that the soul of Moses appeared to our Lord" (page 129). This is amazing. In essence Mr. Martin is saying that because Jude 9 does not say Moses' body was resurrected, he has there-

fore proved that it was his soul. The difficulty is that Mr. Martin has not established that the soul has a conscious existence after death, and the text under consideration doesn't even mention the word *soul*. Once again Mr. Martin assumes what is to be proved.

Now, while it is true that Jude 9 does not say that Moses' body was resurrected, it cannot be denied that reference is made to his body. Jude 9 says that Michael "the archangel" and Satan "disputed about the body of Moses," and 1 Thessalonians 4:16, the only other Biblical occurrence of the word "archangel," says that the "Lord himself shall descend from heaven . . . with the voice of the archangel . . . and the dead in Christ shall rise first." We see no reason for Paul's reference to the archangel unless the archangel is the Resurrector of the dead. Therefore, we conclude that Moses was bodily resurrected at the time Michael the archangel and the devil had their dispute. The preponderance of evidence is therefore in favor of the assumption that Moses appeared to our Lord in his resurrected body. There is no evidence that even suggests that it was Moses' soul.

In 1 Samuel 28:7-19 is the record of Saul's

---

**Man cannot live by bread alone, but many try to get along on crust.**

---

visit to the woman of Endor, who had a "familiar spirit." Mr. Martin alleges that "every instance" in this account "indicates that Samuel in his spiritual nature addressed Saul. Nowhere is it even intimated that it was not Samuel, and any attempt to establish what the Hebrew text simply does not allow is evidence of failure to recognize the hermeneutic principle of interpretation governing the process of sound exegesis" (pages 130, 131). In the first place we believe that a comparison of the account of Saul's interview in 1 Samuel with a literal translation of 1 Chronicles 10:13 does allow that a "familiar spirit," not Samuel, addressed Saul. 1 Samuel 28:7 says Saul asked his servants to seek for "a woman that hath a familiar spirit," literally "a woman who is mistress of a familiar spirit" (Hebrew, *'esheth ba'alath 'ōb*), but in 1 Chronicles 10:13 it says Saul "asked of a familiar spirit, to inquire" (literal translation. Hebrew, *lish'ōl ba'ōb lidrōsh*). The

original text certainly allows the interpretation that Saul asked of the familiar spirit itself. We believe that this familiar spirit impersonated Samuel and that in calling the familiar spirit "Samuel," the writer of 1 Samuel is simply using the language of appearance.

In the second place, 1 Samuel 28:6 says that Saul "enquired of the Lord," but 1 Chronicles 10:14 says that Saul "enquired not of the Lord." It is not reasonable that God, who would answer Saul "neither by dreams, nor by Urim, nor by prophets" (1 Sam. 28:6), would answer him through the medium of one who was an abomination to Him (compare Lev. 19:31; 20:6, 27; Deut. 18:10, 11; 1 Sam. 28:3; Isa. 8:19). Therefore, we conclude that God was not answering Saul through the supposed "Samuel." Saul was not inquiring of the Lord when he spoke to the familiar spirit.

In the third place, it is strange that if, as Mr. Martin teaches, at death believers go "into the presence of the Lord" (page 128), and unbelievers go "into a place of punishment" (*ibid.*), that Samuel should have come "out of the earth" (1 Sam. 28:13, 14. Compare with verses 11 and 15), or that Saul should have gone to "be with" Samuel, after he committed suicide (verse 19). It simply doesn't make sense.

We believe that a doctrine based on the questionable foundation of a forbidden interview with an enemy of God, is no proof that "Samuel in his spiritual nature addressed Saul."

### III. Hell and Eternal Punishment

We now turn to the question of whether unbelievers will be tormented endlessly in hell. We agree with Mr. Martin that "the thought of a never-ending agony of rational beings fully realizing their distressing plight is so appalling that it exceeds comprehension" (page 138). It is more than appalling; we believe it is unscriptural.

Eternal torment is founded on the assumption that God has given all men, regardless of their characters, souls that He will never reduce to nonexistence. This assumption, as we have shown, is un-Biblical, because not once in the entire Bible is man's soul or spirit even remotely associated with the idea of endlessness. We cannot emphasize this point too strongly.

We fully agree with Dr. Hodge, whom Mr. Martin quotes as authority, "That the

## MINISTRY Index

Recently we notified our readers that we were preparing a complete Index for every article in the **MINISTRY** since its inception in 1928. We asked those interested to send us a card in order that we might decide on the most economical method of production. The number to be prepared vitally affects the question whether this valuable material should be mimeographed or printed, bound or unbound. Naturally, the important question of price is wrapped up in these considerations. If you have not sent us a postal card indicating that you would be interested in the purchase of such an Index, will you please send it immediately? You need not regard this as a firm order, because when the Index is finally prepared, it will be announced with price in these columns. We shall take orders, in other words, after we can announce the exact price.

H. W. LOWE

Hebrew and Greek words rendered in our version 'eternal' or 'everlasting,' mean duration whose termination is unknown" (page 131). We also agree with him when he says, "When used in reference to perishable things, as when the Bible speaks of the 'everlasting hills,' they simply indicate indefinite existence to which there is no known or assignable limit" (pages 131, 132). We do not agree with him when he says, without any Biblical proof whatever, that the "human soul" has "unending existence," for the simple reason that the Scriptures do not say so, even though the terms *soul* and *spirit* are used more than 1,600 times in the Bible. On the contrary, the Scriptures consistently declare that all existence, including conscious existence, is entirely dependent on the sustaining power of God (Acts 17:28; John 1:3, 4; Col. 1:16, 17; Heb. 1:3; Neh. 9:6; Ps. 36:9; et cetera) and therefore we conclude that the words "eternal" and "everlasting" when applied to man mean existence to which there is no assignable limit. Only God is eternal in the absolute sense. All things else owe their origin and continued existence to Him. In the case of the righteous, "eternal" and "everlasting" mean "endless," not because they have souls that are "eternal by creation" (page 132), but because they have "become partakers of the divine nature" (2 Peter 1:4) by faith in Christ. Unbelievers do not partake of this nature.

Viewed in this light, Matthew 25:41 and 46 presents no dilemma to the Adventists. When unbelievers are cast into "everlasting fire" they are punished for an indefinite but limited duration. Since they do

not partake of the "divine nature" they are perishable, and the words "eternal" and "everlasting," when applied to them simply mean "duration whose termination is not known." On the other hand, since the righteous are partakers of the divine nature that is imperishable, the words "eternal" and "everlasting" mean endless duration.

Mark 9:47, 48 presents no problem. The expression, "Their worm dieth not" is plainly a figure of speech, and we agree with Mr. Martin that "one does not develop a doctrine from a figure of speech" (page 121); therefore we reject his development of the doctrine of eternal torment on the basis of this text.

Second Peter 2:9 is cited in support of the doctrine of conscious punishment of unbelievers in the intermediate state. The context of this passage shows that Peter is referring to punishment and deliverance in this present life. In the verses that immediately precede the passage under consideration, the apostle mentions several examples of divine retribution in this present life, namely, the angels that sinned, the antediluvians, and the ungodly inhabitants of Sodom and Gomorrah. It also mentions two examples of divine deliverance in this present life—Noah and his family and Lot. The apostle then goes on to conclude, "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto [Greek, *eis*] the day of judgment to be punished." No one will dispute

---

Religion is meant to be bread for daily use  
—not cake for special occasions.—Mutual  
Moments.

---

the fact that the godly need no deliverance from trial after death, and hence their deliverance must refer to deliverance in this life. Since the context shows that Peter is referring to punishment and deliverance in this present life, it seems reasonable to conclude that the latter part of verse 9 also refers to punishment of the ungodly in this present life, not after death.

Without first assuming conscious existence in the intermediate state there is no reason for believing that the apostle is referring to conscious punishment in the interval between death and the judgment. Therefore, before Mr. Martin's argument

based on this text can mean conscious torment in the intermediate state, he must first establish conscious existence in the intermediate state. We submit he has not been able to do this.

#### IV. Hell and Punishment in New Testament Greek

In this final section Mr. Martin endeavors to support his belief in eternal torment on the basis of the Greek words that are used to describe the punishment of unbelievers. He begins by citing Matthew 5:22 and 10:28: "'Whosoever shall say, Thou fool, shall be in danger of hell [*gehenna*] fire.'" "'Fear him which is able to destroy [*apolesai*] both soul [*psuche*] and body [*sōma*] in hell [*gehenna*].'" Mr. Martin says that *gehenna* "portrays a place of punishment for the unsaved," and *apolesai* [*apollumi*] which is coupled with it in Matthew 10:28, is said to mean "'to be delivered up to eternal misery.'" From this he concludes that *gehenna* "symbolizes eternal separation and conscious punishment of the spiritual nature of the unregenerate man" (page 135). A comparison of Matthew 10:28 with this statement shows that Mr. Martin interprets "soul" to mean "spiritual nature."

Our first question is: From what does the soul, or spiritual nature, eternally separate when the unregenerate man is cast into hell? He answers on page 128 that the "immaterial nature of man (soul and spirit) is separate from the body (Matt. 10:28; Luke 8:55; 1 Thess. 5:23; Heb. 4:12; Rev. 16:3); that it is independent of man's material form, and departs from that form at death, to go either into the presence of the Lord (Phil. 1:23) or into a place of punishment (Luke 16)." This makes it quite evident that Mr. Martin believes that the soul, or spiritual nature, separates from the body when the unregenerate man is "plunged" into "Hell" (see page 131). The second question is: Since *apollumi* is grammatically and contextually coupled with the body as well as the soul, why does Mr. Martin ignore the application of *apollumi* to the body in the conclusion he draws? We believe that it is because the definition "to be delivered up to eternal misery" given *apollumi*, implies consciousness, and it would have been absurd to deliver up the body for eternal misery if it is eternally separated from the spiritual nature, which is supposed to be

the conscious part of man. He tried to avoid this pitfall by simply ignoring the body. By ignoring this issue he has avoided an inconsistency, but has thereby vitiated his argument.

As for Isaiah 66:24 teaching eternal punishment, we repeat that "one does not develop a doctrine from a figure of speech" (page 121).

The second text Mr. Martin presents to sustain the doctrine of eternal torment is 2 Thessalonians 1:8, 9. He claims that the word *olethros*, translated "destruction" actually should be translated "ruination" and that therefore the wicked are ruined but not destroyed. Then he goes on to draw an analogy between a broken light bulb and the "destruction" of the wicked, claiming that though the function of the bulb is destroyed, the glass remains. The trouble with this analogy is that Mr. Martin has transposed the elements in it.

According to his theory the body is material, the soul immaterial. In order to be consistent, the body should be analogous to the glass, the soul to the function of the bulb, not vice versa, as he has it. Seventh-day Adventists hold that when the body is broken through death, consciousness, which is a function of the soul, ceases. Hence, the need for a resurrection of both the just and the unjust (John 5:28, 29; Acts 24:15). If the soul or spirit is capable of conscious existence apart from the body, what cause is there for a resurrection? Not only this, but what cause is there for a second coming or a general judgment? Thus we see that Mr. Martin is still working on the false assumption that the soul is eternal by creation.

The Greek word *basanizō*, found in Revelation 20:10 (also Matt. 8:6, 29; Mark 5:7; Luke 8:28; Rev. 14:10, 11) is next presented as evidence that the wicked suffer eternal "conscious 'torment'" (p. 137). Mr. Martin then goes on to declare that by this text "the theory of annihilation or, as the Adventists say, the final destruction, of the wicked is itself annihilated" (p. 137).

It strikes us as rather strange that this man should speak with such confidence in reference to Revelation 20:10 and 14:10, 11, when a few pages before he confesses, "The Bible does not tell us the nature of Hell and the lake of fire so vividly recorded in the Book of Revelation" (page 131). It seems to us that by this admission he has

## SOME BOOKS I CAN RECOMMEND

V. H. COOPER

Ministerial and Radio Secretary, British Union  
Conference

*Prayer, Conscience, Why I Am a Christian, and Religious or Christian?* These are four books by Prof. O. Hallesby, Ph.D., Inter-Varsity Fellowship, 39 Bedford Square, London W.C.1. Price 7 shillings and 6 pence each.

This author combines a simplicity of style with a penetrating depth of thought which makes his books very attractive. He faces squarely the difficulties of prayer in a modern world, asking: "Does God need our intercessory prayers?" and "Does God answer the prayers of the unconverted?" and the most basic question of all, "If God knows all things, why do we need to pray?"

*Keswick's Authentic Voice*, selected and edited by Herbert F. Stevenson, Marshall, Morgan and Scott publishers. Price 30 shillings.

For eighty-five years thousands of earnest seekers for truth have found spiritual inspiration at Keswick. This volume contains sixty-five dynamic addresses delivered at Keswick conventions from 1875 to 1957. The chapters present afresh the basic and much-neglected doctrines of victorious, holy living, and are refreshing for Seventh-day Adventist preachers.

*Baptism*, Johannes Warns, Paternoster Press. Price 15 shillings.

This is translated from the German by G. H. Lang and contains studies in the original Christian baptism, its history and conflicts, its relation to a state or national church, and its significance for the present time. This is a scholarly work, clear in its relationship to the Bible, and contains valuable chapters on the history of Baptist circles both in the Middle Ages and the time of the Reformation and later. This is said to be the most profound and comprehensive work on the original Christian baptism in the German language.

effectively annihilated his claim to have destroyed our doctrine.

There is no need to comment on Matthew 8:6, 29; Mark 5:7 and Luke 8:28, since there is no question that *basanizō* means conscious torment; however, it should be pointed out that this word does not suggest eternal torment. Since the phrase "for ever and ever" (Greek, *eis tous aiōnas tōn aiōnōn*, or, *eis aiōnas aiōnōn*), like the words "everlasting" and "eternal," are applied to the wicked who are not by nature imperish-





"*The Ministry* is an inestimable blessing to me personally and to our workers. We eagerly devour its pages, which are vibrant with life and energy."

DESMOND E. TINKLER, *President*  
Newfoundland Mission Conference

"*The Ministry* is a fine journal and I have read it with interest and derived inspiration from it since its inception more than thirty years ago."

R. P. BROWN, *Auckland, New Zealand*

"I would like to take this opportunity to express myself in regard to my gratitude and appreciation of the *MINISTRY* magazine. I appreciate the broad scope of the importance and variety of items you publish. Your recent addition of the little section on 'Books I Can Recommend' is very good. In connection with this I wish it were possible to have a central library where the brethren could have these books on a three-week loan."

—J. M. MERSHON, *Wahpeton, N. Dak.*

able, we conclude that the expressions in Revelation relating to the torment of the wicked are of unknown but limited duration.

The final grammatical point brought forth in favor of the theory of eternal torment is the word *abide* (Greek, *menei*) found in John 3:36. This text is coupled with Romans 2:8, 9 and Revelation 14:10, from which the conclusion is inferred that God's wrath continues to operate on the wicked eternally.

First of all, the Greek word *menei*, while it may carry the idea of continuous action, does not necessarily carry the idea of eternal continuous action, this obviously is derived from Revelation 14:10, which as we have pointed out assumes that the soul is eternal by nature. Therefore, the argument based on John 3:36 is invalid. We believe that the wrath of God abides on the wicked continually until they have been punished according to their works.

#### Conclusion

To sum up: Mr. Martin begins his attempt to establish conscious existence after death by proving that the righteous have eternal life. In this he has failed because he does not establish that eternal life always includes conscious fellowship or that it

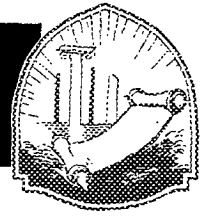
even includes conscious fellowship in the passages he claims support his contention.

The second group of arguments is based on the Biblical words *soul* and *spirit*, which he presents as evidence that man's "cognizant, immaterial nature" survives as a conscious entity after the death of the body. In this he has failed because the words *soul* and *spirit* have many meanings besides "consciousness" or "cognizance," and he does not establish that this is the meaning in the texts he sets forth as proof for his contention.

The third and fourth set of arguments is founded on the assumption that he has established that the soul is eternal by creation. In this he has signally failed, because the Scriptures invariably teach that man owes his existence to the sustaining power of God, and nowhere does the Bible even remotely intimate that the soul or spirit is eternal, either by creation or because the power of God maintains its existence eternally.

Apart from the scriptural evidence that man does not have an eternal conscious existence, we believe that reason indicates that it would be unwise and unjust to ordain that man must have an endless conscious existence irrespective of character. Unwise, because in creating man a free moral agent there was the definite possibility that he might fall. Unjust, because having fallen he is irretrievably condemned to eternal torment for the sins of a relatively short lifetime. Mr. Martin counters that it is not "proper or reasonable to make our human sentiments and judgments the measure of God's essence and activity," but we reply that if human beings are capable of judging between the benefits of eternal life and the evils of eternal damnation, we are not wholly incapable of seeing the gross injustice of consigning rational beings to never-ending agony for the sins committed in this brief life.

But we do not rest our case on reason alone. The Scriptures make it plain that when the struggle between good and evil is over God will be "all and in all" (1 Cor. 15:24-28). We cannot imagine God being in the wicked, nor could God be "all" if the rebels against His government are allowed to live on endlessly blaspheming His holy name. We therefore conclude that the Scriptures teach that endless conscious existence is possible only by accepting "eternal life through Jesus Christ our Lord."



## The Apocalypse and the Day of Atonement

(Concluded)

DESMOND FORD

Bible Department, Australasian Missionary College



**F**REDERICK NOLAN, noted linguist and theologian of the nineteenth century, asserted in *The Time of the Millennium* that on many occasions the attention of antiquaries and scholars had been drawn to the references

to the Day of Atonement in Revelation. After declaring his belief that the imagery of the seventh seal was derived from the great Day of Atonement and the Jubilee, he stated, "The analogy between this description, and the service of the Temple, upon one of the most solemn festivals of the Mosaic ceremonial, is so obvious that it has often excited the attention of the antiquary and scholar." He further asserts that the frequent allusions in Revelation 9 and 15 to "the ark of the tabernacle, the altar, and the incense," refer "not only to the daily service but to the 'peculiar solemnity' of the services on the 'great day of Atonement,' performed 'by the high priest, in the holiest place of the Temple,' and celebrated in the seventh month." L. E. Froom notes Nolan's view that the Jubilee "commenced on the great Day of Atonement and was ushered in with the sound of Trumpets." Thus to him the "opening of the seventh seal" with its allusions to the feasts of Trumpets and Atonement points to "the opening of the millennium, and the Jubilee."<sup>1</sup>

Joshua Spalding, a contemporary of Nolan, was also a writer on the prophecies of the book of Revelation. Like Nolan, he held that the feasts of the seventh month were symbolic of the final restitution of all things. Froom gives in some detail the views of this writer in his third volume of *Prophetic Faith of Our Fathers*.

Another writer referred to by Froom is John Tudor, one-time editor of the *Church of England Quarterly Review*. Commenting on the pouring out of the last vial, Tudor wrote:

The temple of God is then opened, and the ark of his testament seen, xi.19; and the voice issues from the throne, xvi.17; both expressions equally denoting the holy of holies, which was only entered once a year, on the day of atonement. This period is therefore our day of atonement, and requires our particular notice, to know what events we may expect, answering to the type.<sup>2</sup>

Elsewhere in speaking of Revelation 8:1-5 and 11:19 Tudor affirms that "'all the imagery in this poem was taken from the Day of Atonement'—the golden censer, the incense, the deep affliction, the temple opened, and the ark seen 'indicating the opening of the veil on the day of atonement.'"<sup>3</sup>

Sir Isaac Newton, perhaps more than any other scholar, has stressed the point that the visions of the book of Revelation abound with the imagery of the feasts of the seventh month.

Commenting on Revelation chapter 5, Newton declares:

It was the custom for the High-Priest, seven days before the fast of the seventh month, to continue constantly in the Temple, and study the book of the Law, that he might be perfect in it against the day of expiation; wherein the service, which was various and intricate, was wholly to be performed by himself; part of which service was reading the Law to the people: and to promote his studying it, there were certain Priests appointed by the SANHEDRIM to be with him those seven days in one of his chambers in the Temple, and there to discourse with him about the Law, and read it to him and put him in mind of reading and studying it himself. This

his opening and reading the Law those seven days, is alluded unto in the Lamb's opening the seals.<sup>4</sup>

And on chapter 8:1-5 Newton further says:

The seventh seal was therefore opened on the day of expiation, and then *there was silence in heaven for half an hour. And an angel, the High-Priest, stood at the altar having a golden censer; and there was given him incense, that he should offer it with the prayers of all saints, upon the golden altar which was before the throne.* The custom was on other days, for one of the Priests to take fire from the great Altar in a silver Censer; but on this day, for the High-Priest to take fire from the great Altar in a golden Censer; and when he was come down from the great Altar, he took incense from one of the Priests who brought it to him, and went with it to the golden Altar: and while he offered the incense, the people prayed without in silence, which is the silence in heaven for half an hour. When the High-Priest had laid the incense on the Altar, he carried a Censer of it burning in his hand, into the most holy place before the Ark. *And the smoke of the incense, with the prayers of the saints, ascended up before God out of the angel's hand.* On other days there was a certain measure of incense for the golden Altar: on this day there was a greater quantity for both the Altar and the most holy Place, and therefore it is called *much incense*. . . .

The solemnity of the day of expiation being finished, the seven Angels sound their trumpets at the great sacrifices of the seven days of the feast of Tabernacles; and at the same sacrifices, the seven thunders utter their voices which are the musick of the Temple, and singing of the *Levites*, intermixed with the soundings of the trumpets: and the seven Angels pour out their vials of wrath, which are the drink-offerings of those sacrifices.<sup>5</sup>

We may not agree with all the details of interpretation offered by Newton nor all the references that he declares to point to the Day of Atonement ceremonial. However, certain features of analogy between the visions of Revelation and the solemn fast day of Yom Kippur are undeniable. All authorities are agreed, for example, that a golden censer, such as referred to in Revelation 8:3, was used only by the Jewish high priest on the Day of Atonement. Revelation 11:19 is a clearer reference still to another feature of the Day of Atonement, namely the entrance into the Most Holy Place and the viewing of the Ark for the only time in the year. The fact that many non-Adventist scholars have made such quotations as the preceding is conclusive that the Bible's latest book with its prophecies, which relate specially to the last times, harnesses the imagery of this special day to express vital truths. It is also significant

that this imagery is associated with references to the other feasts of the seventh month, Trumpets and Tabernacles giving a combined witness to the latter-day application of these typical occasions.

For Seventh-day Adventists, Newton's remarks on the sealing work are especially interesting. He quotes Revelation 7:1-3 and says:

This sealing alludes to a tradition of the JEWS, that upon the day of expiation all the people of ISRAEL are sealed up in the books of life and death (BUXTORF, in *Synagoga Judaica*, c. 18, 21). For the JEWS in their *Talmud* tell us, that in the beginning of every new year, or first day of the month, TISRI, the seventh month of the sacred year, three books are opened in judgment; the book of life, in which the names of those are written who are perfectly just; the book of death, in which the names of those are written who are Atheists or very wicked; and a third book, of those whose judgment is suspended till the day of expiation, and whose names are not written in the book of life or death before that day. The first ten days of this month they call the penitential days; and all these days they fast and pray very much, and are very devout, that on the tenth day their sins may be remitted, and their names may be written in the book of life; which day is therefore called the day of expiation. And upon this tenth day, in returning home from the Synagogues, they say to one another, *God the Creator seal you to a good year.* For they conceive that the books are now sealed up, and that the sentence of God remains unchanged henceforward to the end of the year. The same thing is signified by the two Goats, upon whose foreheads the High-Priest yearly, on the day of expiation, lays the two lots inscribed, *For God* and *For Azazel*; God's lot signifying the people who are sealed with the name of God in their foreheads; and the lot AZAZEL, which was sent into the wilderness, representing those who receive the mark and name of the Beast, and go into the wilderness with the great Whore.<sup>6</sup>

By this statement Sir Isaac Newton declares his belief that the crisis of Revelation 13 over the mark of the beast and also the sealing work described earlier both apply to the antitypical Day of Atonement. He places these events in the setting of judgment, as typified by Israel's ancient fast day.

It is not only interesting but significant that non-Adventist scholars of repute believed the feasts of the seventh month to be typical of events associated with the second advent of Christ. These men did not believe that the significance of the Day of Atonement was exhausted by the use made of it by Paul in Hebrews 9. They be-

(Continued on page 41)

# Did Christ Stay in the Grave Exactly 72 Hours?

ROBERT L. ODOM

Editor of the "Index to the Writings of Ellen G. White"



**D**ID Christ die and receive burial on Wednesday afternoon? Did He stay in the grave exactly seventy-two hours? Did His resurrection take place on Saturday afternoon?

Herbert W. Armstrong, leader of the Radio Church of God program broadcast from Pasadena, California, affirms: (1) that "Jesus was crucified on Wednesday," (2) that "Jesus was exactly three days and three nights—three full twenty-four-hour days—seventy-two hours in the grave," and (3) that "the resurrection of Christ occurred late Saturday afternoon."<sup>1</sup> Two or three other small religious groups in the United States likewise advocate this theory concerning Christ's death, burial, and resurrection.

The proponents of that doctrine base it primarily on two statements found in the Gospel of Matthew, which are the following:

1. "For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth."<sup>2</sup> On the basis of that statement by Christ rests the conjecture that He stayed in the tomb exactly seventy-two hours.

2. "In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. . . . And the angel answered and said unto the women, Fear not ye; for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said."<sup>3</sup> On the premise of this statement by Matthew, rests the assumption that Christ rose from the grave late on Saturday afternoon. Its advocates simply reckon back seventy-two full hours from that time to late Wednesday afternoon and then allege that this was the day of the week on which Christ died and received burial.

Is that doctrine sound? The vast majority of Christians have long affirmed that it is not. They allege, on the contrary: (1) that Christ died and received burial on Friday afternoon, (2) that He lay in the grave during a period involving three calendar days, and (3) that He rose from the grave early on Sunday morning. Can this view of Christian people in general be harmonized with the two statements that have been quoted above from Matthew's Gospel?

The best way to solve the problem posed by the foregoing questions is to *weigh all the evidence*, including the testimony of Matthew 12:20 and 28:1-6. In doing this, we shall begin by attempting to find out what is meant by the expression "three days and three nights" as used in Matthew 12:40. This terminology, if it were used originally by a Western writer today, would naturally and correctly be understood to mean precisely three full days of twenty-four hours each, or seventy-two hours. However, when we read our Bible in the English language, which is a Western tongue, we must remember that it is a translation of writings that were originally penned in Hebrew, Aramaic, or Greek by Hebrew writers born and reared in the Near East many, many centuries ago. It does not necessarily follow, therefore, that any and every expression found in our English Bible must be understood, without any exception whatsoever, as expressing precisely the same thought that it would convey if the original writer had been born and reared in one of the leading English-speaking countries of the twentieth century. Hence it behooves the careful and prayerful reader of the Word of God to follow the example of those noble Bereans who "searched the scriptures daily, whether those things were so."<sup>4</sup>

The Hebrew writers sometimes enumerated both the light (day) and the dark (night) portions of the natural day in stat-

## Notice to Writers

Inasmuch as publishers must secure permission from the owners of copyrighted material to print quoted matter appearing in books and periodicals, those who write for our denominational publications should be particular to give the author, the book or magazine, the volume and page, the publisher and his address, for every poem or other material he may quote. Such cooperation will save countless hours in the editorial office.—EDITOR.

---

ing how many calendar days were involved in certain historical happenings. The earliest example of this is the use of the words "the evening and the morning" in telling us how many calendar days were involved in the creation of our world.<sup>5</sup>

The expression "forty days and forty nights" is employed to state how many calendar days were involved in the downpour of rain when the Flood came,<sup>6</sup> in the stay of Moses with God in the mount on two occasions,<sup>7</sup> and in Elijah's stay at Mount Horeb.<sup>8</sup> We read also that "forty days and forty nights" were spent by Christ in the wilderness of temptation.<sup>9</sup> However, the writers of two of the Gospels state it simply as a period of "forty days,"<sup>10</sup> showing that the Spirit of Inspiration was not pinpointing precisely the number of hours, minutes, and seconds that the Saviour was in the wilderness. The expression "seven days and seven nights"<sup>11</sup> reveals the number of calendar days that Job's friends stayed with him before they began their long discussion. The phrase "three days and three nights" tells how many calendar days were involved in the Egyptian slave's going without food and water,<sup>12</sup> and in Jonah's internment in the big fish that swallowed him.<sup>13</sup>

The expression "two thousand and three hundred days" in Daniel 8:14 appears in the Hebrew text literally as "evening morning two thousand and three hundred."<sup>14</sup> Hence the angel, in his subsequent reference to this time period, refers to it as "the vision of the evening and the morning."<sup>15</sup> Paul tells of having been "a night and a day" in the deep.<sup>16</sup> In the original text the apostle expresses the thought of that phrase in a single Greek word—*nuchthēmeron*—which literally means "a night-day" or "a night and a day."

In all the instances cited above, as also in Matthew 12:40, the word *hour* is not used

in either the original text or in the translation of it. The Bible writers were not trying to specify precisely the number of hours, minutes, and seconds involved in each historical happening referred to, but were telling the exact number of calendar days involved in each occurrence.

Furthermore, in Hebrew usage it has been a common practice since ancient times to count a portion of a twenty-four-hour day sometimes as a whole calendar day in reckoning or stating the number of calendar days involved in the occurrence of an event.

One of the best and most widely known Jewish authorities says:

In Jewish communal life part of a day is at times reckoned as one day; e.g., the day of the funeral, even when the latter takes place late in the afternoon,<sup>17</sup> is counted as the first of the seven days of mourning; a short time in the morning of the seventh day is counted as the seventh day; circumcision takes place on the eighth day, even though of the first day only a few minutes remained after the birth of the child, these being counted as one day. Again, a man who hears of a vow made by his wife or his daughter, and desires to cancel the vow, must do so on the same day on which he hears of it, as otherwise the protest has no effect; even if the hearing takes place a little time before night, the annulment must be done within that little time.<sup>18</sup>

Another standard Jewish reference work states:

In religious practices a part of a day is sometimes counted as a full day. Thus, in the case of the seven days of mourning, if the funeral takes place in the afternoon, the short portion of the day remaining<sup>19</sup> is counted as a whole day; in the same way a very short part of the morning of the seventh day is considered to be a whole day. In reckoning the date of circumcision as the eighth day after birth, even a few minutes of the day that remains after the birth has taken place are considered to be a full day.<sup>20</sup>

This *inclusive* counting of a part of a day as a whole calendar day in reckoning or stating how long something happens is very ancient in Hebrew usage. For example, God said to Noah: "For yet *seven days*, and I will cause it to rain upon the earth."<sup>21</sup> "And it came to pass *after seven days*, that the waters of the flood were upon the earth."<sup>22</sup> The marginal reading expresses the Hebrew text more accurately, saying that it was "on the seventh day."

The law concerning the male Hebrew baby was that "he that is *eight days old* shall be circumcised."<sup>23</sup> Again: "And in the *eighth day* the flesh of his foreskin shall

be circumcised.”<sup>24</sup> And in the case of John the Baptist we read that “*on the eighth day* they came to circumcise the child.”<sup>25</sup> The story of Christ states that “*when eight days were accomplished* for the circumcising of the child, his name was called Jesus.”<sup>26</sup> According to this *inclusive* counting or reckoning of time, as used by the Jews and many other peoples of ancient times, the baby boy was to be circumcised on the eighth calendar day counted from and including the one on which his birth occurred, regardless of the particular hour, minute, or second when the birth took place.

We read in Joseph’s dealings with his brothers, that “he put them all together into ward *three days*. And Joseph said unto them *the third day*, This do, and live; for I fear God. If ye be true men, let one of

---

The only way to multiply happiness is to divide it.

---

your brethren be bound in the house of your prison; go ye, carry corn for the famine of your houses.”<sup>27</sup> Those men were imprisoned three calendar days, but not seventy-two full hours, for they were released on “the third day” of their confinement.

Consider the tax issue between King Rehoboam and his subjects. “He said unto them, Come again unto me *after three days*. And the people departed.” “So Jeroboam and all the people came to Rehoboam *on the third day*, as the king bade, saying, Come again to me *on the third day*.”<sup>28</sup> Another account of this experience reads: “And he said unto them, Depart yet for *three days*, then come again to me. And the people departed.” “So Jeroboam and all the people came to Rehoboam *the third day*, as the king had appointed, saying, Come to me again *the third day*.”<sup>29</sup> It is very clear, therefore, that such expressions as “after three days,” “yet for three days,” and the “third day” were understood by the people of Bible times to mean “on the third day”—that is, on the third calendar day from and including the one on which Rehoboam dismissed the petitioners. This is what is called *inclusive* counting or reckoning of time, without attempting to compute the precise number of hours, minutes, or seconds involved in the occurrence.

When Queen Esther was informed by Mordecai’s messengers that a plot had been made to exterminate the Jews in Persia, she “bade them return Mordecai this answer, Go, gather together all the Jews that are present in Shushan, and fast ye for me . . . *three days* . . . : I also and my maidens will fast likewise.”<sup>30</sup> And “it came to pass *on the third day*, that Esther put on her royal apparel”<sup>31</sup> and courageously went into the king’s throne room to seek his favor in behalf of her people in that crisis; and she got it. The “three days,” in this case meant three calendar days counting from and including the one on which Esther sent her message to Mordecai.

In an effort to frighten Christ into flight one day, some Pharisees said to Him: “Get thee out, and depart hence: for Herod will kill thee.” To this He replied: “Go ye, and tell that fox, Behold, I cast out devils, and I do cures *to day and to morrow, and the third day* I shall be perfected. Nevertheless I must walk *to day, and to morrow, and the day following*.”<sup>32</sup> In the thinking of the people of Bible times “the third day” was simply what we think of when we speak of the “day after tomorrow,” that is, the third calendar day from and including today.

When some Jews demanded of Him a sign one day, Christ replied: “Destroy this temple, and *in three days* I will raise it up. Then said the Jews, Forty and six years was

---

Wrestling with one’s conscience is not the best spiritual exercise.

---

this temple in building, and wilt thou rear it up *in three days*? But he spake of the temple of his body.”<sup>33</sup> When the Lord was tried at a later date, a false witness testified: “This fellow said, I am able to destroy the temple of God, and to build it *in three days*.”<sup>34</sup> Others said: “We heard him say, I will destroy this temple that is made with hands, and *within three days* I will build another made without hands.”<sup>35</sup> While He hung on the cross, His enemies revilingly said to Him: “Thou that destroyest the temple, and buildest it *in three days*, save thyself.”<sup>36</sup> Also: “Ah, thou that destroyest the temple, and buildest it *in three days*, save thyself, and come down from the cross.”<sup>37</sup> And on “the next day,

that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, *After three days I will rise again*. Command therefore that the sepulchre be made sure *until the third day*, lest his disciples come by night and steal him away.”<sup>35</sup> Thus we see that the expressions “in three days,” “within three days,” and “after three days” simply meant “until the third day,” that is, the third calendar day from and including the one on which He had been put to death.

With these facts in mind, let us examine closely what Christ said about His death, burial, and resurrection in so far as the time involved is concerned. After closing

---

What you are is God's gift to you. What you make of yourself is your gift to Him.

---

His ministry in Caesarea Philippi, He proceeded toward Jerusalem, and from “that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again *the third day*.”<sup>36</sup> Another writer reports Him as saying that He must “be killed, and *after three days* rise again.”<sup>37</sup> A third account reports Him as saying that He must “be slain, and be raised *the third day*.”<sup>38</sup> Thus Christ makes it clear that “the third day” and “after three days” are expressions meaning three calendar days counted from and including the one on which He was “killed” or “slain.” In other words, He was stressing the fact that the time from His death to His resurrection would involve three calendar days, with no pinpointing of the particular hour, minute, or second when these events would occur.

Not long after His transfiguration, Christ said to His disciples: “The Son of man shall be betrayed into the hands of men: and they shall kill him, and *the third day* he shall be raised again.”<sup>39</sup> Another account reports Him as saying that “they shall kill him; and after that he is killed, he shall rise *the third day*.”<sup>40</sup> This also makes it very clear that the third day was the one counted from and including the one on which He was killed.

As the time drew still nearer for Him to die, Christ said to His followers: “Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, and shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and *the third day* he shall rise again.”<sup>41</sup> Another account reports Him as saying that “they shall condemn him to death, and shall deliver him to the Gentiles: and they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and *the third day* he shall rise again.”<sup>42</sup> The third reports Him as saying that “he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: and they shall scourge him, and put him to death: and *the third day* he shall rise again.”<sup>43</sup> Thus it is made clear again that the “third day,” on which He would rise from the grave, was the one counted from and including the one on which He was killed.

The statement of Matthew 12:40, considered in the light of these eight other statements by Christ, shows that in accord with Hebrew usage in counting, or reckoning, time inclusively, three calendar days were involved in the period from His crucifixion to His resurrection, without particular regard for the exact number of hours, minutes, and seconds thereof.

When Peter, at a later date, told Cornelius and his household the story of Christ, he explained to them “all things which he did both in the land of the Jews, and in

---

If you learn from losing you have not lost.  
—Author Unknown.

---

Jerusalem; whom they slew and hanged on a tree: him God raised up *the third day*, and shewed him openly.”<sup>44</sup> Paul, at a still later date, wrote about “how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again *the third day* according to the scriptures.”<sup>45</sup> This shows that these two great apostles understood that “the third day” was the one counted from and including the one on which Jesus died. They attached no importance to the precise number of hours, minutes, or seconds that occurred between His death and resurrection.

John, telling about the crucifixion of



Christ, says that "it was the preparation of the passover"<sup>49</sup> when it happened. The preparation of the Passover lamb by killing, dressing, and roasting took place on Abib (Nisan) 14, the first month of the Jewish year.<sup>50</sup> Jewish calendars still mark this date of Abib (Nisan) as the Eve of Passover, or the day before the Passover Supper is eaten. Although the Passover lamb was slain in the afternoon of Abib (Nisan) 14, it was not eaten until after sunset—the close of the day—or on Abib (Nisan) 15. The Jews still speak of Abib (Nisan) 15 as the "feast of Passover" because this was the date on which the lamb was to be eaten.

Inasmuch as He would be nailed to the cross on the afternoon of "the preparation of the passover," and would be lying in the

---

The time to be nice to people is when you don't have to be.—F. H. Beaumont.

---

tomb during the evening following it, Christ ate His last Passover Supper with His disciples some hours earlier than the Jews in general did. John not only says that Christ did this "before the feast of the passover,"<sup>51</sup> but he adds that when Christ was taken to Pilate for trial, the Jews "went not into the judgment hall, lest they should be defiled; but that they might eat the passover."<sup>52</sup> This makes it very clear that although Christ had eaten His last Passover Supper with His disciples prior to His trial before Pilate, the rest of the Jews had not yet eaten theirs.<sup>53</sup>

While the Gospels inform us that it was after the ninth hour<sup>54</sup> (or midafternoon) that Christ died, they do not pinpoint the time precisely. However, they do specify the day of the week on which His death occurred. On this point they are quite precise. He died on the Friday, the sixth day of the week, which the Jews called "the preparation," because it was on this day that preparations were to be made for observing the next day,<sup>55</sup> the Sabbath, which was the seventh day of the week.

The Jews did not want the bodies of the crucified to be on the cross on the Sabbath day. "The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross *on the sabbath day*, (for that sabbath day was an high day,) be-

sought Pilate that their legs might be broken, and that they might be taken away."<sup>56</sup> That was indeed a "high day," for it was an instance when a yearly sabbath—Abib (Nisan) 15—fell on the weekly Sabbath day.<sup>57</sup>

However, "when the even was come, because it was the preparation, that is, *the day before the sabbath*, Joseph of Arimathea, an honourable counsellor, . . . went in boldly unto Pilate, and craved the body of Jesus."<sup>58</sup> His request was granted, and with the help of others, he buried the corpse. "And that day was the preparation, and the sabbath drew on."<sup>59</sup>

The followers of Christ, having witnessed His burial, "returned, and prepared spices and ointments; and *rested the sabbath day according to the commandment*."<sup>60</sup> According to the commandment, "The seventh day is the sabbath."<sup>61</sup>

"In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. . . . And the angel answered and said, . . . Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said." This scripture does not say when Christ rose from the grave, but it does make it clear that His resurrection occurred prior to the arrival of the women at the tomb. The first question that we must decide is this: When did they arrive at the tomb? Was it on the Sabbath or on Sunday? As it reads in our King James Version, this passage of scripture is not clear. The Revised Standard Version reads: "Now *after the sabbath, toward the dawn of the first day of the week*, Mary Magdalene and the other Mary went to see the sepulchre."

However, we need not remain in any doubt whatever regarding the meaning of Matthew 28:1, for the testimony of other New Testament writers speaks of that same event in unmistakably clear language. Mark declares that "*when the sabbath was past*, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. And *very early in the morning the first day of the week*, they came unto the sepulchre *at the rising of the sun*."<sup>62</sup> And Mark also agrees with Matthew in saying that the angel said to the women: "Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here."<sup>63</sup> John says: "*The first day*

(Continued on page 76)

# From TV Screen

[This is the first of a series of three combined experience of the "It Is Written"

## How the Plan Works

**S**EVENTH-DAY ADVENTIST evangelism in its more than a century of conquest has come up against many walled cities—cities both literal and figurative. The cities of our nation have been evangelism's greatest dilemma. Against their walls of prejudice and indifference evangelism has thrown its strongest ammunition. But who will say that the job is more than begun?

Now that the city, and country too, has been swept into an almost continuous cycle of television watching, the home itself has become the formidable walled fortress from which men and women, unaware of truth though unconsciously seeking it, cannot easily be attracted to church or other meeting place. Evangelism, if it is to take the city, must, like Cyrus, go in under the

walls, or in this case over them, and find the people where they are, in their own palace garden—beside the TV set.

You are considering the It Is Written plan of evangelism for your field. What is it? How can you best use it? What can you expect from it?

## What Is It?

It Is Written is one more tool in the hands of last-day evangelists, an attempt to find one more approach to the challenge of our unfinished task.

It centers around a series of thirty-minute films prepared in color and planned especially for television release, though they will also fit into other evangelistic needs. They are full-message films that not only make favorable contacts for the truth and break down prejudice



# to Harvest

articles prepared from the com-  
" staff and field of coordinators.]



but also share the impact of our distinctive teachings. If men and women in this television-minded generation cannot be easily brought into the public evangelistic meeting, here is a means of taking the evangelistic meeting to them.

But It Is Written is more than a series of films. It is a plan of evangelism that combines the tremendous potential of mass communication with the fine-tooth comb reaping methods of public evangelism. More than that, it harnesses the army of laymen who years ago were visioned by the servant of the Lord as playing a major part in the final work. "Hundreds and thousands were seen visiting families and opening before them the Word of God."—*Welfare Ministry*, p. 104.

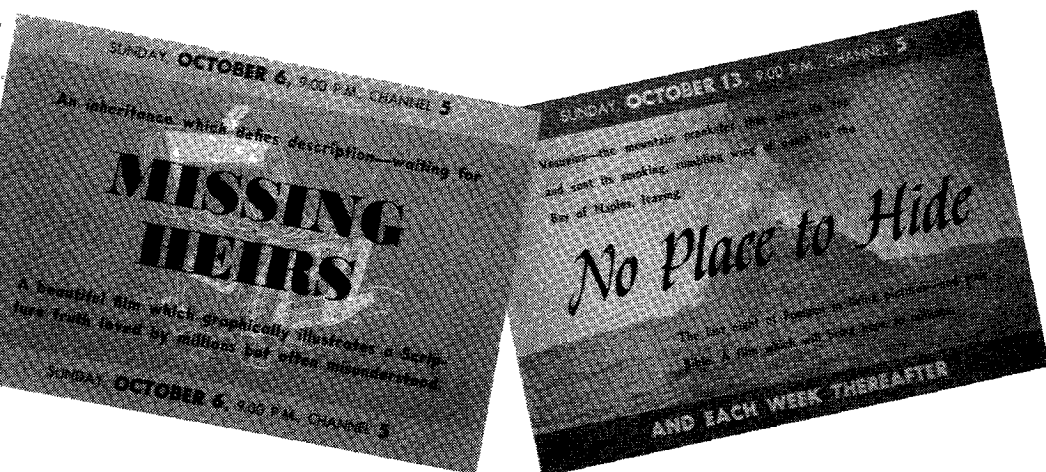
It Is Written is a growing device for reaping. In short, it is an evangelistic campaign of

six months to two years' duration, held by way of television. This effort works closely with the layman and leads to careful decision follow-up in the form of group studies and decision meetings. The final link in the plan, a series of decision films in color, to be used in local reaping, is now ready. The second article in this series will deal with the decision meeting, the third with the use of the new decision films.

## *The Release Hour*

You have decided to give It Is Written a try. How do you go about it?

Of first importance, next to the spirit of earnest prayer that must permeate every successful evangelistic endeavor, is your release hour. Results will necessarily depend largely upon the degree of saturation in your area. For such a saturation you will need the best possible re-



lease hour. The more people you reach, the better spent are your evangelistic dollars.

In Fresno, California, the program was on at 12:30 P.M. on Sunday, with an estimated audience of nine thousand. When it was changed to 10:30 P.M. on Monday the audience jumped to an estimated 44,000.

Therefore it may not be wise to seek a public service release, or to be too quick to accept one. Public service time is usually Sunday morning time, when only a small percentage of sets are turned on.

We should keep in mind, however, that it is becoming increasingly difficult to secure paid time for religion. More and more stations are adopting a firm policy against it. Our days for proclaiming the third angel's message by television are numbered. What we do, especially for our giant cities, we must do quickly.

In view of this situation, we may not always be able to secure the release time we would prefer. We may have to accept what we feel is second best. Or a public service release may be the only opening. In some cases it may be wise to adjust our plans by waiting a few months in a city that seems closed to us while we accept a good release hour that is available in another city.

#### *Milton Carlson Agency*

In the matter of probing the possibilities for television release, the value of the Milton Carlson Company, at 3540 Wilshire Boulevard, Los Angeles, cannot be overestimated. With the company is Ruth Johnson, one of the finest time buyers in the country. These people have invaluable contacts with the stations. They know how to talk their language. Over and over again they have been able to achieve a change in policy or some way to bypass it on the part of stations that were closed to us. And often they have been able to buy their way into choice evening time.

When you first consider the use of *It Is Written*, the temptation will be to send a local man to contact the station. This, however, could prove to be extremely unwise. In one large city, for instance, the Carlson agency already had a commitment for us for a very fine release hour on a good station. But that commitment was withdrawn following a local contact, and we were forced to accept an early morning public service release on another outlet.

The services of the Carlson agency cost the conference nothing. The agency receives its fee direct from the station, and the conference is not charged extra. Their servicing of the stations, which includes the providing of cue

sheets, spot announcements, guiding the bicycling of films from one station to another, working out with the station any problem that may arise, taking complete charge of the newspaper and *TV Guide* advertising, with your approval of the budget for that advertising—all is invaluable, and involves a mountain of detail that neither the General Conference office nor the local conference is set up to care for.

In one instance, a conference beginning a second year's release with a reduced budget, felt it necessary to attempt to get along without the agency. But it developed that the "reduced rate" they were getting in this way was actually about twenty-five dollars a week more than Milt Carlson was able to negotiate for them, providing his services along with it. Needless to say, that supposed economy venture was quickly abandoned.

Therefore, if you are considering the release of *It Is Written*, do not hesitate to contact Milt Carlson immediately. Do not wait until you are ready to go on the air. It sometimes takes two or three months to negotiate a good time. Let him be probing the possibilities while you are making up your mind.

#### *Getting Started*

So much for the release hour. You are now ready to begin work in earnest. Since *It Is Written* is not simply a set of films but a plan of evangelism, you will want to understand that plan. There is not space in this article to touch more than the barest high lights. You should obtain immediately, from the General Conference *It Is Written* office, a copy of the brochure *Paths to Decision*, which outlines the plan in detail. Whether you are a conference officer, a worker, or a layman, this brochure of seventy-five pages tells you what you need to know about *It Is Written*. You will be wise to order enough copies of *Paths to Decision* for every layman who will be participating in the plan. A large number of capable laymen will be needed for regular contacts in the homes. For this group you will want to conduct a *Paths to Decision* class.

But first comes thorough penetration of the area, with announcements of the telecast and later with enrollments for *Take His Word*, the attractively prepared series of pamphlets that take the reader step by step through the full message. In such activities—penetration, and always in prayer—you will be able to enlist every-member participation.

Lay the groundwork carefully. Study the plan. Promote it. Organize your forces. Order your supplies. Set up your office. The small

brochure entitled *Office Procedures*, also available from the General Conference office, will tell you how to set up an office, how to process enrollments, and will list sources of supply. The brochure *Printed Materials* will give you samples of advertising materials that have been successfully used by other fields.

#### ***Watch the Plan Work***

But now watch the plan work. The telecasts have been on for several weeks. Names are coming in. Follow-up must begin at once if the value of the films is not to be dissipated. Here the layman steps into his real place.

The new enrollee receives the first two numbers of Take His Word by mail, along with two work sheets, the stubs of which he fills out and returns to the It Is Written office. Ten days later he receives two more. Ten days later he receives a third set of two. But watch! Ten days later a *layman* calls at his door to deliver Nos. 7 and 8 personally, along with the processed work sheet stubs that have been mailed in. Again Uncle Sam takes over. But Nos. 15 and 16, Nos. 23 and 24, and the last of the series, No. 27, are also delivered by the *same layman*.

The spotlight of the entire plan, you see, is on the layman. He answers questions and evaluates interest. He gains the enrollee's confidence, builds a lasting friendship, lends appropriate literature, calls in the pastor or some other experienced worker when the time is right, and takes the person to church.

And watch how naturally the layman becomes the Bible instructor, even as early as his first visit. For as the enrollee asks for help in filling out his work sheets, or as the layman offers that assistance, he finds himself, naturally and casually and without fear, giving the Bible study that he never thought he could give! For what Seventh-day Adventist would not be able to help someone fill out a work sheet?

When the telecasts have been released for six or eight months, and as enrollees near the completion of Take His Word, careful plans are laid to bring as many as possible to decision. Personal contacts are more frequent. The minister steps in to help. Bible studies and literature meet specific needs. Decision meetings help many to decide. These decision plans will be discussed in the next article.

#### ***Does It Work?***

At this point, in spite of the reasonableness of the plan, you have a right to ask, seriously and earnestly, Does it work? For the test of any evangelistic program is its acceptance with the public, and its tangible results in interest created and reaped.

## **ANNUAL SUMMER WORKSHOP**

**June 19-30, 1961**

**LOMA LINDA, CALIFORNIA**

### **Health Education Leadership on the Church Level**

- ★ Ministers
- ★ Medical and Health Education Secretaries
- ★ Home Missionary Secretaries

This is your opportunity to receive up-to-date information on health topics of current public interest and to see how this information may be effectively presented in your personal and public evangelism. Only a limited number of students will be accepted, because of the personalized manner in which the workshop is conducted. Qualified students desiring credit for this workshop will be given specialized work.

#### **For further information and application forms write to:**

Chairman, Committee on Graduate Study  
Division of Public Health and Tropical Medicine  
College of Medical Evangelists  
Loma Linda, California

It is encouraging to be told by those in the industry that It Is Written "is making religious telecasting history." Both commercial ratings and careful house-to-house surveys conducted by our own laymen indicate what station managers are calling an unusual acceptance.

To Seventh-day Adventists it is a challenging acceptance. The figures are almost frightening as we realize the responsibility they carry. How shall we follow up 15,000 Take His Word enrollments coming in the first year in one union conference? Are we ready for the sort of evangelistic push needed when mail from one television outlet has come from 549 cities, towns, and communities? Are we as Seventh-day Adventists ready for the gaze of our neighbors when in some areas three to five out of ten homes have viewed the program?

Can we fail to recognize the work of the Spirit of God when in conservative Eastern Canada a decision-meeting audience on Sunday evening consisted of approximately fifty Adventists and six hundred non-Adventists? In Bermuda 95 per cent of the island had been viewing the program, and two thousand came out the last night of the reaping meetings. Evidently God is opening doors. Are we ready to enter them?

It Is Written is a plan of evangelism. It will

work, and does work, wherever it is faithfully executed. But a set of films will not bring results automatically. There must be a good release hour. The laymen must cooperate in penetration of the territory and in contacts in the homes. The program must be followed up. In one city the release hour during much of the campaign was seven-thirty on Sunday morning. It is not surprising that results in that city were disappointing. In another city the films were put on but never followed up: Tangible results were lacking, as would be expected.

Nor should results be measured in enrollments alone. Take His Word is not a correspondence course. It depends upon personal contacts. It is natural, when enrollments come in in almost fantastic numbers, to be caught up in the enthusiasm and feel that all is well. But every one of these interests must be per-

sonally followed up. People cannot be baptized by mail. The plan must be worked if it is to succeed. Certain factors must be met, and when they are, the Lord will give a satisfying harvest.

### *An Unfinished Story*

The story of *It Is Written* is unfinished, but it is a thrilling one. It is the story of golfers leaving the golf course to view the program. It is the story of Take His Word being delivered by airplane out in the wide-open spaces of the West. It is the story of a viewer who enrolled seventeen of the neighbors in her block as she went from door to door to see if two of her Take His Word pamphlets might have been delivered to them by mistake. It is the story of men and women who come face to face with the claims of Christ and step out fearlessly on

(Continued on page 41)

## EVANGELISM -- Winning Men for God



## Child Evangelism Breaks Down Prejudice—Wins Adults!

**MANUEL BANQUE**

*Secretary-Treasurer, Espirito Santo Conference, Brazil*



**I**N ANY series of evangelistic meetings, children usually cause a certain number of problems:

1. They occupy the front seats.

2. The message of the evening is often somewhat beyond their intelligence.

3. Because they do not comprehend the lecture, they are fidgety and consequently disturb those around them.

4. The disturbance thus created distracts those who are trying to listen.

Why not use the evangelistic technique Jesus used, as He said in Matthew 19:14, "Suffer [permit or allow] little children, and forbid them not, to come unto me: for of such is the kingdom of heaven."

Jesus loved the children, and appreciated their sincerity and devotion. He frequently used children to illustrate important spiritual truths.

When Jesus says, "Forbid them not," or "Don't hinder them," He is telling us to be sure that we give them proper consideration in the home, the school, the church—and the *evangelistic meetings*, because at times their influence is a decisive factor in dealing with adults.

I recently had the privilege of conducting a series of evangelistic meetings in Vitória, the capital city of Espirito Santo, Brazil. The location of the meetings was in a new suburb where about 10,000 persons live. We used the usual methods of advertising, with special emphasis on house-to-house invitations.

The members of the church were given the greater share of the work of preparation for these meetings. First of all, an entire month was set aside for confession of sin and reconsecration. Then groups went out and distributed literature, usherettes were trained, and the local choir spent much time preparing music for the series. It was

impressed upon the church that the success or failure of the meetings was in their hands. Prayer bands were organized and all during the thirteen weeks of meetings—every half hour all day someone was praying at his appointed hour for the blessing of God—and the goal was set for a minimum of fifty souls.

With this strong rear guard, I, the evangelist, could approach the meetings without fear, and carry out the plan I was impressed to use, of having children break down prejudice in this locale.

An overflow crowd arrived the first night, and an announcement was made that at the next meeting a special service for children would be held. The parents were told to bring their children an hour early, and leave them in our care at the door. We were overjoyed the next evening to find the hall completely filled with children.

Short Bible stories were told, interspersed with simple songs that the children quickly learned and loved. Each child was presented with a colorful memory verse card as he reluctantly departed.

The attendance at each meeting grew, and as the children learned the songs and stories, they would repeat them at home. The parents who were not attending the services became interested, and soon it was necessary to begin a third service each evening after the adult meeting to assist those parents who had begun attending late.

Great care was exercised in planning the sequence of topics for the adult meetings so that interest was aroused in the minds of the listeners at each service, and they returned to learn more.

After thirteen weeks of meetings, with three services held each night for three nights a week, right up to the final service, the hall continued to be filled and many had to stand at the door, in the aisles, and at the windows, for lack of room.

Two baptisms have already been held and forty-one have been buried with Christ. At the altar calls held following the baptisms, ninety-nine persons signed statements indicating their desire to be baptized at the next baptism. Plans have been laid for baptisms to be conducted every three or four weeks after the close of the series, until sufficient time has been given for Bible instructors to adequately prepare the candidates, along with three hundred other persons who require follow-up visitation.

This suburb was shaken with the results

of these meetings. Requests have been made to repeat certain themes. We have been asked by the civic authorities to build a church school in this area—the land would be donated by the city—because they said they desired to have the same interest shown the children in the meetings continued on the elementary education level. The chief of police and city councilmen expressed gratitude to us for the peace and order that now exists in that district since the meetings were held there. Certain disorderly members of the community as well as drunkards were told by the police that they should attend the services and change their ways—and these folks immediately recognized what meetings they should attend—because their children had been singing the songs and telling them the stories at home. By the grace of God, many of them were converted.

All the thrills that we encountered in our child evangelism, we do not have space here to recount. However, it is necessary to add that certain Protestant churches felt the need to counteract the effect of our meetings. After sending for three prominent preachers from the largest cities in the country, they found it necessary to conclude their meetings in a little over a week because of poor attendance and lack of interest. They then stationed certain elders and deacons at the entrance of our hall in order to prevent entry of their members to our services. Many of them then became interested in the program—particularly the children's program. One of these lay elders, after being given a cordial invitation to come in and sit down, continued coming and is now, with his family, a happy member of our church!

So we now find that in one small suburb where five months ago the work of Adventists was completely nonexistent, the hall that was used for the meetings has been dedicated as a church, the church is organized and active with a Sabbath school membership of more than two hundred adults, not counting the children's divisions, and prejudice has been broken down in this area. I believe that with the blessing of the Lord, our prayers have been heard, and more than one hundred souls will be baptized into His church.

We praise God and His Son, Jesus Christ, who taught us the way when He said, "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven."



# Expanding Methods in City Evangelism

LOUISE C. KLEUSER



**A**DVENTISM began in a rural setting. From its inception the Christian home and country living have been stressed. But after a few decades specific instruction came for us to hasten the work in the cities. The Lord indicated

that ministers would be given special talents for evangelizing populous cities where teams of workers should undertake a well-organized work in which trained laymen would assist in house-to-house visiting and Bible work.

The importance of the work of women also received detailed emphasis. During this era dedicated young womanhood came to the front, and Bible instructors became skilled in leading families into the message. Young ministers associated with city meetings spent most of their time studying the Bible with interested inquirers.

The strength of our work in the cities may speak for the success of the plan God had in mind. During this era many a city, large and small, raised up its first memorial to the Advent faith by building a modest church. This accomplished, the evangelist would then hasten to another city, taking with him an experienced worker or two, and perhaps leaving another worker behind to establish the new Sabbathkeepers.

## *Emphasis on Personal Workers*

We were next instructed that New York City in particular, and the cities of New England should become an object lesson for evangelizing the cities of the world. The preparing of suitable literature was urged, and the training of more colporteurs who would prepare the field the public evangelist was to enter. An army of colporteur wives were to follow up their husbands' seed sowing by giving readings in the homes. From the beginning of our message, the preaching of the Word was always associated with a group of personal workers. Newly organized churches trained young men and women to assist in other campaigns. Some of the women, though no longer in their twenties and thirties, distinguished them-

selves as well-informed Bible instructors who, when the need was urgent, were public evangelists in their own right. Singing evangelists were later supplied; frequently a musically-minded woman, often a Bible instructor, would lead out in the music.

## *Modern Methods in Our Cities*

Some of our earlier methods in public evangelism would hardly fill today's needs. The evangelist must now give much study to the many counterattractions that tend to keep the public away from his lectures. Besides, we are facing a new world in which women must work outside the home. City living requires more than one salary, and many a mother, after an eight-hour workday, hastily shops in the neighborhood market to provide the family supper, after which the laundry receives attention, and the next day's lunches are prepared. Therefore, evenings for Bible study simply do not fit into such a program. The time consumed in transportation to and from work is another problem that has disturbed the rhythm of an evening series of Bible studies by the home teacher. We might also include congested housing conditions with television in almost every home. Nevertheless, city dwellers must hear God's last warning message, and so the church faces the problem of finding the best methods to alert the people.

Evangelists continue experimenting with musical and educational features designed to attract, as well as to relax, those who attend their meetings. Hectic living produces confused thinking. Single women, and those from broken homes perhaps, often shop around to find something that will provide a change from the monotony of their daily work. Innovators and charlatans make such lonely souls their prey, while the more religiously inclined follow up every type of church revival, too often failing to come to Christian maturity. When such people become acquainted with our work, the Bible instructor must spend much time brushing away the doctrinal confusions before the message can sink into the mind.

### *Visiting the New York Center*

Recently the writer joined the New York Center staff on Times Square where intensive public evangelism is in progress the year around. We conducted a ministers' Monday class for the Andrews University, trained a group of laymen on Sabbath afternoons, and held weekly instruction periods for the staff members. Pastor Joseph Barnes, who has been evangelizing in New York City for about ten years, is at present the director, evangelist, and pastor of the Center. Each is a super responsibility, because this institution, covering six floors, represents more than evangelism. It houses the conference Book and Bible House, a branch office of the General Conference Department of Public Affairs, some doctors' offices, a print shop, a number of rented apartments for workers, and a few accommodations for transients and missionaries. There is a dearth of personal workers. We were impressed with the fact that each worker in the evangelistic team must carry some added responsibilities for operating the plant itself. The Bible instructor is also the pastor's secretary, and other workers carry extra assignments.

### *The Central Reading Room*

At our city centers the reading room, opened daily to the public, performs a service leading into a more thorough Bible work. Some good retired people seek the religious knowledge they have neglected in the past. The reading room can also attract the idle and less desirable types. Evangelism at such a center is a full-time, seven-days-a-week task, requiring endless counseling with some who must be brought into step with Christians who may help them to lead better-poised lives.

### *Sunday Evening Fellowship Hour*

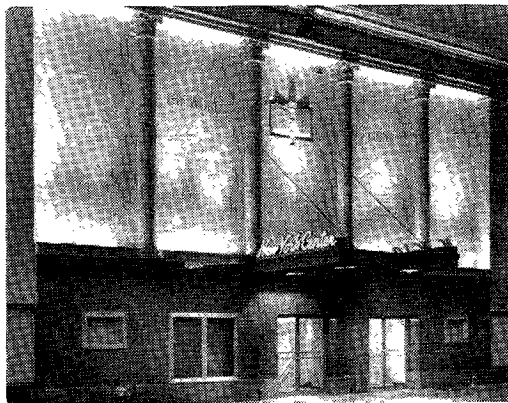
Aside from the occasion following the Sabbath service, when the pastor-evangelist and his associates meet Adventists and non-Adventists for a half hour in the downstairs Fellowship Hall, the regular Sunday gathering is a wonderful opportunity for becoming acquainted with visitors. Usually these people first attend the evangelistic service at 4:30 P.M. in the main auditorium. At the close of this lecture the public is invited to visit with the Center staff in a social setting. At this time a simple snack supper at a nominal cost provides the opportunity for visiting together in groups. The work-

ers and their lay assistants soon spot new faces and make the visitors acquainted with others. Attractive tables with appetizing food draw many lonely souls into a profitable fellowship. Next follows a stimulating half-hour question period with the evangelist and his doctor associate at their best. A model kitchen is then displayed on the rostrum, where a doctor's wife, who is a registered nurse and a trained nutritionist, demonstrates the science of healthful cookery. This fellowship hour is a most relaxing event, affording many delightful contacts, and interesting men as well as women. It is definitely a soul-winning occasion. Behind the doors of the roomy Center kitchen, many volunteers, some not yet Adventists, joyfully function.

### *Changing Methods in Evangelism*

The personalities of our cities are continually changing. Too often these changes are not for the better. Prophecy portends that the cities of earth will rapidly become more degraded. The problems with which our city workers must contend are staggering. Unless God rolls a great burden on the hearts of dedicated evangelists, who else would be willing to face the problems found in working for these masses? But when He does cause an evangelist to feel the weight of lost souls, nothing can prevent him from working for the people of these too-often neglected cities.

In a metropolis such as New York, we might venture to estimate that every sixth person we meet in its crowds speaks English, and that usually with a decided overseas accent. The rest may represent almost every nation, race, and language in the world. These people have not yet been assimilated



*Picture of New York Center at night.*

into the American way of life. But this is just one of the many problems of a large city. Daily the worker meets crowds of people on whose faces are revealed dissipation, frustration, and futility. Adventism cannot ignore the fact that these people are also God's children who must hear His last warning message. Hopeless as the task may appear at times, some workers must labor in these areas. The promise that there are many human jewels scattered throughout the rubble of vice and corruption who will receive the message, gives city workers the grace to continue their confining and arduous tasks.

Although the trend today is for workers to accept calls to less strenuous fields, the reward of service in earth's great cities amply compensates for their sacrifices. There is power in the message of the evangelist. The message does not change, although it

has to be adapted to the peoples and the circumstances. These cities present a challenge for which all heaven is ready to provide the answer.

Many young ministers in training should look cityward for their future task. It is in our schools that the vision for city evangelism should be presented and its spirit caught. There a much stronger emphasis could be given regarding this field of labor. It has been suggested that experienced evangelists should frequently visit our institutions of learning, keeping the needs of the cities before our future ministry.

New methods must speedily be devised by experienced and ingenious workers. A stimulating fellowship of city evangelists might well give special study to successful city evangelism, which is still one of the greatest problems our denomination has to solve.

## PASTOR -- Shepherding the Flock



### A Minister Should Tell the Truth

ARCHA O. DART

Assistant Secretary, Home and Parent Education, General Conference



**H**AVE you seen my daddy?" asked an earnest little four-year-old.

"I think he went to town," replied one of the two men carelessly.

"The last time I saw him," chimed in the other, "some fellows were locking him up in the basement."

With a chuckle the two ministers continued on their way to the dining hall, apparently dismissing the little boy's anxiety as being none of their concern. Now no stretch of the imagination could lead one to think that those men had any wicked plan in mind or were bent on evil—not at all.

The little fellow, however, was too young to understand that they were joking. He was facing a very serious problem. He could not find his daddy, and he was hungry, and it was dinner time. What could he do? He was in a strange place with many strange faces around him. He

felt so lonely and helpless. He did want to be brave, but where, oh, where was his daddy? At last he saw a familiar face. Here was a man he knew. He ran to him for comfort, but no help did he receive. His question was never answered; his perplexity was treated as a joke. His anxiety was greatly aggravated by their replies. One had said that his father had gone to town, and the other had declared that he was locked up in the basement. Both couldn't be right. Inasmuch as his daddy soon appeared unharmed, it proved that both ministers were wrong. Can he believe the next sermon they preached? Can he have confidence to go to them the next time he is in trouble? Are all preachers like them? If a child cannot believe a minister, whom can he believe?

Teasing can be used in such a way that it adds spice and interest to life, or it can be used to bring doubts, fears, and even terror to the hearts of children. One little lad thought his father was the grandest man on earth, and

didn't care who knew it. A visiting minister, greatly amused at the child's exaggerated opinion of his father, began teasing him by saying, "Your daddy is no good." After a few exchanges of "Yes, he is," with "No, he isn't," the conversation drifted to other subjects and was promptly forgotten by all—all except the boy. Long past the time the little fellow was usually fast asleep his mother found him sobbing on his pillow. "Why, darling, what is the matter? Why aren't you asleep?" she asked. "My daddy is good, isn't he, Mother?" burst from his quivering lips.

The work of the minister is to make people happy, not sad; to strengthen the home, not weaken it; to encourage children to have greater love and respect for their parents, not less. Tenderly Jesus reminds us of our responsibility to the children by saying, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Children and mentally disturbed individuals should never be deceived in any form or fashion. Of course, Seventh-day Adventist preachers of all people would never deliberately tell a falsehood to anyone, but many a conscientious pastor doing the very best he knows how has been regarded as a deceiver by the mentally ill. For example, symbolic language used so freely by us as a people—we are living down in the very toes of the image; this message should be scattered like the leaves of autumn—can be very disturbing when taken literally. Although these emotionally disturbed people may use symbolic language very profusely themselves, they can become greatly confused when we use it. "Give him enough rope and he will hang himself," is interpreted to mean that if I give him a hemp rope he will commit suicide. These people need simple, plain truth.

If a member of the church requires treatment in a mental hospital, should the patient be told the facts or "tricked" into going? Would it be advisable to lead a person to believe that you are merely taking him out for a little joy ride in your new car, but instead you take him to the hospital? Deceptions of this kind damage the patient and may retard his recovery for weeks or even months. Many mental patients feel so insecure and uncertain that any kind of deception on the part of friends or relatives tends to aggravate their condition. Much better to tell him plainly—not roughly, but frankly—where you are taking him, and why. In a kindly solicitous manner you can explain that just as a person with heart disease needs the services of a heart specialist, so his sickness requires special medical care also, and that you

**National**  
WORLD'S LARGEST RELIGIOUS  
GOODS DEPARTMENT STORE  
*for Clergy, Choir and Church*

WE REPRESENT EIGHT OF  
THE WORLD'S LARGEST  
MANUFACTURERS OF ALTAR  
APPOINTMENTS AND  
COMMUNION WARE

*National • Sudbury  
International Silver  
Gorham Silver  
Rostand Brass  
Revell-Ware  
Kensington  
St. Louis Silversmiths*

CHURCH FURNITURE  
AND PENS  
PARAMENTS  
*Ready Made  
Custom Made  
Do-it-yourself*

**National** CHURCH GOODS  
SUPPLY COMPANY  
821-23 ARCH STREET, PHILADELPHIA 7, PA.

are taking him to the place where he will receive the best help for the disease from which he is suffering.

It is fortunate if the pastor is able to give these people a little "first aid," or at least knows what to do and what not to do. For example, when a person has some kind of emotional problem, it is a waste of time and money to tell him to quit his job and take a trip and forget it all. Running away from a problem will never solve it, no matter how far he may run or how long he may stay. Encourage him to face the facts and accept the inevitable, or find a satisfactory solution. Such remarks as, "That's all in your head," "Snap out of it," "Pull yourself together, man," and "Forget it," are like telling a drowning man, "The water is too deep for you there; go where you can touch bottom," or "Come up here on dry land where I am, and you will be all right." True enough,

but the victim is doing all in his power to do just that thing, and he can't. He needs help.

What kind of first aid can the pastor give that will benefit? Here is a person who has prayed and prayed for forgiveness of sins but feels they are still recorded against him and will be until he has made a public confession of every secret wrong. We explain very simply and definitely that sin is deadly, that no matter what form it may take, it is always fatal. In order to have sin removed from our lives we must follow the directions of the Great Physician implicitly. Disease is not cured by giving it to someone else. Neither is secret sin cleansed from the soul by public confession. Public acts of disobedience that could affect others must be publicly confessed, but secret sins must be confessed to God alone. After our sins have been forgiven, God tells us that He will remember them no more; therefore, we do not ask over and over again for forgiveness of sins that have been confessed. Ministers should inform the people that Satan is the only one who reminds us of our confessed sins and mistakes. It is our duty to resist the devil.

Our people should be told the truth about the person who is critical, who has lost con-

fidence in the brethren, who is always finding fault with others, who reveals the sins of the people. These people are advertising their own weaknesses and shortcomings. A gossip seldom talks about the sins and mistakes he does not have himself. Therefore, one who is constantly calling attention to those who are seeking office may be an office seeker himself. For proof we might use Romans 2:1. This fact is well known to students of psychology. The easiest and best time to acquaint our people with this knowledge is in a public statement at the beginning of one's ministry in a district.

Another fact that our people should know is that a Christian is happy, cheerful, contented. People who are sensitive, suspicious, envious, jealous, cannot be happy or contented. Those who are thinking of others, praying for others, working for others, have joy and happiness at their command.

A discouraged person should know that no discouraging thought ever comes from heaven. Satan is the father of all discouragement. But God is omnipotent. His children will succeed; His kingdom will stand forever.

Yes, the minister is to tell the truth. "The truth shall make you free."

## SHEPHERDESS -- Her Vital Partnership



### The Minister's Wife and Her Husband\*

MRS. LESLIE HARDINGE

Minister's Wife, Newbold Missionary College, England



RUSKIN wrote, "You cannot think that the buckling on of the knight's armour by his lady's hand was a mere caprice of romantic fashion. It is the type of an eternal truth—that the soul's armour

is never well set to the heart

unless a woman's hand has braced it; and it is only when she braces it loosely that the honour of manhood fails."

I like to picture that knight and his lady of long ago. I can see him standing there in the vigor of his manhood, his thoughts on the

battle ahead, while her gentle hands and her keen eye inspect his armor and make sure that nothing is going to come loose, that there is no chink through which some deadly spear's point can find its way.

To buckle on the armor! Yes, it may make the difference between life and death to that knight. To those of us who are, as Dr. Shirkey calls us, "ministers to the minister," it may mean the difference between spiritual life and spiritual death as to how we buckle on his spiritual armor.

How can we make certain that the knight's armor is well-buckled in place?

The ways are too innumerable to mention them all; besides, every knight's armor is of a

\* This is the third in a series of four articles.

different pattern and needs buckling on in a different way. But let us consider some.

How can we best help the ones we promised to love and cherish?

1. *By being a good companion.* We should willingly go with him in the same direction—heavenward. We had no right to take the marriage vows with him had we not loved his Lord, loved his people, as Ruth did Naomi's. We must share with him his passion for winning souls for the kingdom. We must pray together for the lost, the unhappy, the afflicted, the tried.

2. *By realizing our responsibility in sharing burdens.*

A responsibility rests upon the minister's wife which she should not and cannot lightly throw off. God will require the talent lent her, with usury. She should work earnestly, faithfully, and unitedly with her husband to save souls.—*Gospel Workers*, p. 202.

3. *By being companionable.* The real minister's wife must love her husband's work. She must be the sort of person he wants to tell things to. She must be "safe"; she must not demand to know everything, for there may be things it is better for her not to know, but what she does know she must regard as a sacred responsibility to keep in strictest confidence.

4. *By being a good listener.* An article for brides in *Good Housekeeping* a few years ago, entitled "It's His Homecoming," stressed the fact that when a man comes home he wants to come to a refuge, not a "trouble desk." The first few minutes he has at home, the writer of the article says, are the most important. What atmosphere do you provide to make him feel that home is what he visualized in his ideals before he was married? He may come home in a variety of moods—jubilant because someone shows signs of accepting the message, full of zeal because his plans for some betterment scheme are accepted, thankful because means have been provided, or doubtful because the way has been hard. Give him those first few minutes, give them to him to be just quiet, to pray perhaps, to sink into a welcoming chair, or to talk. Don't cross-examine, or bring up your news of the clogged drain, the new portulaca buds in the garden, the impasse with your adolescent daughter, the call from Johnny's teacher, et cetera. Save that until later. These are his minutes. Let him savor the taste of home, the refuge and sweetness of it.

5. *By being interested.* Know how to listen, whether it's the interpretation of a Hebrew word, the latest archeological discovery, the issue on the church building committee, the

## NOW... 3 SIZES



Unbreakable . . . noise-free . . .  
lightweight . . . boilproof com-  
munion glasses . . . \$1.25 Doz.

**FREE** sample of each size

Order from  
your dealer

*Shutway* BRASS GOODS CO.

Dept. C. 70 Pearl Street Brookline 46, Mass.

discussion that came up at the ministerial institute, the new book, the mysterious doings inside the motor of the car. Listen, as intelligently as you can!

6. *By being cheerful and contented.* Perhaps this should have gone first on the list. Sister White has more to say on the point of contentment than on anything else. And I am certain that more men have been lost to the ministry because of their discontented wives than for any other reason. Yes, we do live on small wages; yes, we do have to move often; yes, we do have homes which in one sense are not our own. But what are these weighed against the advantages? First, I would put the advantage, and that seems a small word for it, of living with a husband who, above all, places spiritual values first, a man who is a Christian. Then, because of him, you are in the grandest work, the work of soul saving. Because of him, you have many social contacts and often the privilege of travel. How can we list all the reasons why the minister's wife should be contented? And yet often, sad to say, she is full of self-pity.

7. *By being helpful.* Again we cannot list the many ways in which a minister's wife may help her husband in his ministry. For each shepherdess they are different. But being helpful in the more intimate ways is more important perhaps than doing secretarial work for the church or singing solos.

Learning to listen intelligently to his sermons and offering really worth-while criticism is one of them. Learn to criticize intelligently.

Criticize one thing at a time.

Logic, line or argument. Is it clear?

Balance of illustrations. Are there too many, or too few? Are they too long? Do they "fit" well?

Language. Is it pleasing and put together correctly?

Articulation. Is it clear?

Rise and fall of voice. Does he speak in a monotone?

Gestures. Are they graceful and natural?

But while acting as critic in chief, do so kindly and tactfully. Enjoy his sermons and

learn from them. Be sure to tell him you do.

8. *By being sympathetic and understanding about books.* While wasteful expenditure on books is to be condemned, don't begrudge him useful ones, but do encourage him to think well before buying. Will the book he covets be useful twenty years hence?

9. *By being helpful in finding materials, clipping, filing ideas, et cetera.* The minister must always be alert for new illustrations of old truths. By observing and reading you can be of great help to him in gathering material for this purpose.

10. *By giving him quietness.* Please, please, give him quietness. He must think, study, pray. You alone can see that he has the place and time for this. And don't interrupt that time at all!

11. *By being sympathetic with his endeavors.* We women tend to be bound by a routine of numberless small jobs, but our husbands tackle mountains. When one of these arises in your path—building a new church school, redecorating or reconstructing, a major evangelistic effort, or maybe a small one, the preparation of a new kind of visual aid, a big visitation program, et cetera, accept it and help him with it all you can.

Be sensibly sympathetic in his frustrations and misunderstandings. We're all human, and some people have the gift of rubbing us the wrong way. Don't add fuel to the flame of his frustrations.

12. *By watching his physical well-being.* It means a lot to a man to have the things that are due to him—three meals a day, well planned, well balanced, well set, and *well timed*. In this modern age it is easy to forget the importance of a real mealtime. Happy the home that can have three meals a day when all can gather in a relaxed manner together and enjoy the food and one another.

13. *By caring for his wardrobe.* Don't let him have to worry about his clothes. Keep them clean and repaired and pressed, and don't ever let him think it is a burden to you to do so.

14. *By keeping a good home.* He may not notice that you polished the brass or cleaned the finger marks off the wall, or dusted the books, but he will be aware that something is not right if you don't do these things; so keep his home bright and shining, even if it has to be a little shabby after a few years.

And with all these, be yourself, the sweet girl that he was attracted to in college, who grows sweeter with each passing year.

## Did Christ Stay in the Grave Exactly 72 Hours?

(Continued from page 23)

*of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre."*<sup>64</sup>

Mary Magdalene, finding that the body of Christ was not in the tomb, hastened back to report this to the apostles.<sup>65</sup> In the meantime another group of women, who had come from Galilee<sup>66</sup> with Christ and His apostles, visited the tomb also. "Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them."<sup>67</sup> Two angels said to them: "He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again."<sup>68</sup> These women also hurried away to the city to report all this to the apostles.

In the meantime, Mary had already informed the apostles that Christ's body was missing from the tomb. Peter and John raced with her to the tomb, and when they found it empty, they went back to the city to their place of abode.<sup>69</sup> Mary remained at the tomb to weep for her missing Lord. And it was then that He appeared to her, and gave this devoted woman the honor of being the first of His followers to see Him after His resurrection.<sup>70</sup>

In this connection, the Bible is very specific in informing us what day of the week it was that Christ rose from the dead. It says: "Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene."<sup>71</sup> The American Standard Version renders this passage thus: "Now when he was risen early on the first day of the week, he appeared first to Mary Magdalene." The Greek text literally reads: *But having risen early the first day of the week, He appeared first to Mary the Magdalene.*

There is still further evidence that Christ rose from the grave on Sunday. When Luke tells us that "*upon the first day of the week, very early in the morning they [the women] came to the sepulchre,*" he adds that two disciples of Christ "*went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs.*"<sup>72</sup> As these two disciples walked



along the road and sadly recounted the recent happenings in Jerusalem, Christ Himself walked along near them, but they did not recognize Him. When He asked them what they were talking about, they replied:

"Concerning Jesus of Nazareth, . . . and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel: and beside all this, *to day is the third day since these things were done.*"<sup>73</sup> That same day—the first day of the week according to those two followers of Christ—was the third day since the Jewish leaders had crucified Christ.

After weighing all the evidence presented in the Scriptures on the subject, we have found conclusively that Christ died and was given burial late on Friday, the day before the Sabbath; that His followers rested the Sabbath day according to the commandment, while He lay in the tomb; and that He rose from the dead early in the morning on Sunday, the first day of the week. His resurrection occurred shortly before the women came to the tomb and found it empty. Although He did not stay in the tomb exactly seventy-two full hours, Christ was in it three calendar days counted from and including the one on which He was put to death, as He predicted He would be. The testimony of Matthew 12:40 and 28:1-6 is in harmony with the other New Testament writers concerning the time of Christ's death, burial, and resurrection.

Furthermore, the notion that Christ's death, burial, and resurrection involved a period of *four calendar days*—that is, Wednesday, Thursday, Friday, and Saturday—not only is wholly without foundation in the Scriptures but it is also contrary to their teaching.

#### REFERENCES

- <sup>1</sup> Herbert W. Armstrong, "The Resurrection Was Not on Sunday!" in *The Plain Truth*, April, 1954, pp. 2, 15. (Radio Church of God, Pasadena, California.)
- <sup>2</sup> Matt. 12:40.
- <sup>3</sup> Matt. 28:1-6.
- <sup>4</sup> Acts 17:11.
- <sup>5</sup> Gen. 1:5, 8, 13, 19, 23, 31.
- <sup>6</sup> Gen. 7:4, 12.
- <sup>7</sup> Ex. 24:18; 34:28; Deut. 9:9, 11, 18, 25.
- <sup>8</sup> 1 Kings 19:8.
- <sup>9</sup> Matt. 4:2.
- <sup>10</sup> Mark 1:13; Luke 4:2.
- <sup>11</sup> Job 2:13.
- <sup>12</sup> 1 Sam. 30:12, 13.
- <sup>13</sup> Jonah 1:17.
- <sup>14</sup> See also the marginal reading of the King James Version.
- <sup>15</sup> Dan. 8:26.
- <sup>16</sup> 2 Cor. 11:25.
- <sup>17</sup> NOTE.—In Bible times the day was reckoned from sunset to sunset, and not from midnight to midnight as is done today. See Gen. 1:5, 8, 13, 19, 31; Lev. 23:32; Neh. 13:19; Mark 1:21, 32; Luke 4:40.

Your Church Picture on Your Bulletins

## LITHOGRAPHIC BULLETINS

Send for FREE Samples

BOX 811 M ADELPHI, MARYLAND

<sup>18</sup> *The Jewish Encyclopedia*, vol. 4, p. 475, col. 1, art. "Day." (Funk and Wagnalls Co., New York City, 1903.)

<sup>19</sup> NOTE.—The Jews still reckon the day from sunset to sunset for religious purposes as they did in Bible times.

<sup>20</sup> *The Universal Jewish Encyclopedia*, vol. 3, p. 493, art. "Day." (The Universal Jewish Encyclopedia, Inc., New York City, 1941.)

<sup>21</sup> Gen. 7:4.

<sup>22</sup> Gen. 7:10.

<sup>23</sup> Gen. 17:12.

<sup>24</sup> Lev. 12:3.

<sup>25</sup> Luke 1:59.

<sup>26</sup> Luke 2:21.

<sup>27</sup> Gen. 42:17-19.

<sup>28</sup> 2 Chron. 10:5, 12.

<sup>29</sup> 1 Kings 12:5, 12.

<sup>30</sup> Esther 4:15, 16.

<sup>31</sup> Esther 3:1, 2.

<sup>32</sup> Luke 13:31-33.

<sup>33</sup> John 2:19-21.

<sup>34</sup> Matt. 26:61.

<sup>35</sup> Mark 14:58.

<sup>36</sup> Matt. 27:40.

<sup>37</sup> Mark 15:29, 30.

<sup>38</sup> Matt. 27:62-64.

<sup>39</sup> Matt. 16:21.

<sup>40</sup> Mark 8:31.

<sup>41</sup> Luke 9:22.

<sup>42</sup> Matt. 17:22, 23.

<sup>43</sup> Mark 9:31.

<sup>44</sup> Matt. 20:18, 19.

<sup>45</sup> Mark 10:33, 34.

<sup>46</sup> Luke 18:32, 33.

<sup>47</sup> Acts 10:39, 40.

<sup>48</sup> 1 Cor. 15:3, 4.

<sup>49</sup> John 19:14. NOTE.—The Babylonian Talmud agrees with the New Testament testimony regarding the date of Christ's death, saying: "On the eve of Passover Yeshu was hanged. . . . Since nothing was brought forward in his favour he was hanged on the eve of Passover!"—Talmud *Sanhedrin* 43a, Soncino ed., p. 281.

<sup>50</sup> Ex. 12:2-6; 13:4; 34:18; Lev. 23:5; Num. 28:16; Deut. 16:1-7. NOTE.—Leviticus 23:4-44 presents the calendar of the Jewish yearly festivals as appointed by the Lord through Moses. The Passover Supper—consisting of roast lamb, unleavened bread, and bitter herbs—was eaten on the night (or forepart) of Abib (Nisan) 15. This date was the first day of the Feast of Unleavened Bread, an annual sabbath on which secular labor was forbidden (Lev. 23:6, 7).

<sup>51</sup> John 13:1.

<sup>52</sup> John 18:28.

<sup>53</sup> NOTE.—Although Jesus ate His last Passover Supper earlier than the Jews in general did, He died on the same day that the Jews sacrificed their Passover lambs. It was His death, and not His eating of the Passover Supper, that fulfilled the type. "For even Christ our passover is sacrificed for us" (1 Cor. 5:7). Christ, on the occasion of His last Passover Supper, established the Lord's Supper *before* the event it commemorates actually happened.

<sup>54</sup> Matt. 27:45, 46; Mark 15:33, 34; Luke 23:44.

<sup>55</sup> Mark 15:42; Luke 23:54; Ex. 16:22-26.

<sup>56</sup> John 19:31.

<sup>57</sup> Lev. 23:6, 7.

<sup>58</sup> Mark 15:42, 43.

<sup>59</sup> Luke 23:54.

<sup>60</sup> Luke 23:56.

<sup>61</sup> Ex. 20:8-11.

<sup>62</sup> Mark 16:1, 2.

<sup>63</sup> Mark 16:6.

<sup>64</sup> John 20:1.

<sup>65</sup> John 20:2.

<sup>66</sup> Luke 23:55.

<sup>67</sup> Luke 24:1.

<sup>68</sup> Luke 24:6, 7.

<sup>69</sup> John 20:2-10.

<sup>70</sup> John 20:11-18.

<sup>71</sup> Mark 16:9.

<sup>72</sup> Luke 24:1, 13.

<sup>73</sup> Luke 24:19-21.

[The material presented in these two articles will be made available in mimeographed form in single copies to ministers, if requested.—EDITORS.]

# 1960 Overseas Ordinations

## AUSTRALASIAN DIVISION

STEED, E. H. J., 148 Fox Valley Road, Wahroonga, N.S.W., Australia.

### Greater Sydney Conference

COOK, W. P., 84 The Boulevard, Strathfield, N.S.W., Australia.  
FOSTER, B. A., 84 The Boulevard, Strathfield, N.S.W., Australia.

### New South Wales Conference

LOGUE, E. M., P.O. Box S. 78, S. Wagga Wagga, N.S.W., Australia.

### North Queensland Conference

HANKINSON, J. K., P.O. Box 784, Townsville, Queensland, Australia.

### New Britain Mission

MARTIN, D. R., Jones Missionary College, Kambubu Private Mail Bag, Rabaul, Territory of Papua and New Guinea.

### South Australian Conference

WATSON, W., G.P.O. Box 1011-J, Adelaide, S. A. Australia.

### Victorian Conference

BOLST, H., 8 Yarra St., Hawthorn, E 2, Victoria, Australia.  
FLETCHER, A. G., 8 Yarra St., Hawthorn, E 2, Victoria, Australia.  
HEATON, O., 8 Yarra St., Hawthorn, E 2, Victoria, Australia.

### West Australian Conference

PRICE, B., 48 Havelock St., Perth, W. A. Australia.  
JORGENSEN, A., 48 Havelock St., Perth, W. A. Australia.

## CENTRAL EUROPEAN DIVISION

MUELLER, KARL, Hintern Bahnhof 30, (13a) Nuremburg, Germany.

### West German Union -

KAUFMANN, JOACHIM, Eintrachstr. 55, (21a) Dortmund, Germany.  
BRUNOTTE, WOLFGANG, Eintrachstr. 55, (21a) Dortmund, Germany.

### South German Union

DIETZ, MARTIN, Tizianstr. 18, (13b) Munich 19, Bavaria, Germany.  
GRAJER, HANS, Hintern Bahnhof 30, (13a) Nuremburg, Germany.  
SCHMID, OTTO, Tizianstr. 18, (13b) Munich 19, Bavaria, Germany.

## FAR EASTERN DIVISION

### Indonesia Union Mission

DOMPAS, B. J., departmental secretary—VOP, Indonesia Union Mission, Naripan 63, Bandung, Java, Indonesia.  
HONG, TAN PENG, manager, Bandung Mission Hospital, Kjalan Taman Sari 40, Bandung, Java, Indonesia.  
MISSAH, E. E., pastor, East Java Mission, Tandjung Anom 3, Surabaya, Java, Indonesia.  
STIOMPUL, PANGARISAN, union evangelist, Indonesia Union Mission, Naripan 63, Bandung, Java, Indonesia.  
TOMASOWA, J. P., district pastor, Ambon Mission, Djalan Urimessing, Moluccas.  
WAURAN, M. H., departmental secretary, West Java Mission, Naripan 63, Bandung, Java, Indonesia.

### Japan Union Mission

FUCHITA, SAKAE, pastor, North Japan Mission, 164-2 Onden, 3 Chome, Shibuya Ku, Tokyo, Japan.  
HARA, TOMOYASU, departmental secretary, North Japan Mission, 164-2 Onden, 3 Chome, Shibuya Ku, Tokyo, Japan.  
HOKAMA, SHINSEI, Bible teacher, Japan Missionary College, Sodegaura Machi, Chiba Ken, Japan.  
KUROSU, SHINYA, pastor, South Japan Mission, 2 Kano Cho 2 Chome, Ikuta Ku, Kobe, Japan.  
MINAMI, EIYU, pastor, South Japan Mission, 2 Kano Cho 2 Chome, Ikuta Ku, Kobe, Japan.  
MORI, KOJI, pastor, South Japan Mission, 2 Kano Cho 2 Chome, Ikuta Ku, Kobe, Japan.

OIKAWA, KICHISHIRO, pastor, North Japan Mission, 164-2 Onden, 3 Chome, Shibuya Ku, Tokyo, Japan.  
WATANABE, TSUNEYOSHI, pastor, South Japan Mission, 2 Kano Cho 2 Chome, Ikuta Ku, Kobe, Japan.

### Korean Union Mission

AHN, C. D., pastor-evangelist, Southeast Korean Mission, 62 Kong Pyung Dong, Taegu, Korea.  
CHANG, H. S., pastor-evangelist, Southeast Korean Mission, 62 Kong Pyung Dong, Taegu, Korea.  
KIM, C. S., Voice of Prophecy, Korean Union Mission, Seoul, Korea.  
KIM, E. Y., editor in chief, Signs of the Times Publishing House, Seoul, Korea.  
KIM, S. N., chaplain, Pusan Sanitarium and Hospital, P.O. Box 67, Pusan, Korea.  
KIM, S. U., assistant MV secretary, Korean Union Mission, Seoul, Korea.  
KO, M. K., pastor-evangelist, Southeast Korean Mission, 62 Kong Pyung Dong, Taegu, Korea.  
LEE, S. O., pastor-evangelist, Middle East Mission, 50 Im Dang Dong, Kang Neung, Korea.  
LEE, Y. C., pastor-evangelist, Southeast Korean Mission, 62 Kong Pyung Dong, Taegu, Korea.  
PAK, C. Y., pastor-evangelist, Central Korean Mission, 99 Hoi-ki-dong, Tong-dai-moon-ku, Seoul, Korea.  
PAK, S. S., pastor-evangelist, Southwest Korean Mission, 61 Chang Dong, Kwang-ju, Korea.  
SHIN, K. S., pastor-evangelist, Southwest Korean Mission, 61 Chang Dong, Kwang-ju, Korea.

### North Philippine Union Mission

CARILLO, R. P., pastor-evangelist, Central Luzon Mission, P.O. Box 2494, Manila, Philippines.  
LEONES, J. D., pastor-evangelist, Central Luzon Mission, P.O. Box 2494, Manila, Philippines.

### South China Island Union Mission

CHENG LIAN-CHING, pastor, Taiwan Mission, 26 North Chien Kuo Road, Taipei, Taiwan.  
TSAO LIEN-GIEH, pastor, Hong Kong-Macao Mission, P.O. Box 310, Hong Kong.  
TSENG KUAN-LUNG, pastor, Taiwan Mission, 26 North Chien Kuo Road, Taipei, Taiwan.

### Southeast Asia Union

BENEDICTO, J. H., principal, Sabah Training School, Tamparuli, Tuaran, North Borneo.  
CHANG, C. W., pastor, Malaya Mission, 166 Bukit Bintang Road, Kuala Lumpur, Malaya.  
CHEAH, H. Y., dean of boys, Southeast Asia Union College, 401 Upper Serangoon Road, Singapore.  
CHEN, W. Y., treasurer, Malaya Mission, 166 Bukit Bintang Road, Kuala Lumpur, Malaya.  
CHU, Y. F., pastor, Borneo-Brunei-Sarawak Mission, P.O. Box 34, Jesselton, North Borneo.  
CHONG, T. K., pastor, Malaya Mission, 166 Bukit Bintang Road, Kuala Lumpur, Malaya.  
MARTIN, B. A., secretary-treasurer, Vietnam Mission, Boite Postal 453, Saigon, Viet Nam.  
MILLER, P. G., principal, Southeast Asia Union College, 401 Upper Serangoon Road, Singapore.  
MUSGRAVE, A. R., educational and pastor, Borneo-Brunei-Sarawak Mission, P.O. Box 34, Jesselton, North Borneo.  
RATHNAM, P. G., pastor, Malaya Mission, 166 Bukit Bintang Road, Kuala Lumpur, Malaya.  
SIBARANI, P. R., secretary-treasurer, Borneo-Brunei-Sarawak Mission, P.O. Box 34, Jesselton, North Borneo.  
TSAL, SAMUEL, editor, Malayan Signs Press, 399 Upper Serangoon Road, Singapore.  
WONG, JAMES, departmental secretary, Union of Southeast Asia, 399 Upper Serangoon Road, Singapore.

### South Philippine Union Mission

AGUIRRE, O. C., pastor, West Visayan Mission, P.O. Box 241, Iloilo City, Philippines.  
ALSAYBAR, D. B., principal, Mindanao Mission Academy, Manticao, Misamis Oriental, Philippines.  
ATIL, J. M., principal, Southern Mindanao Academy, Managa, Davao, Philippines.  
FADRI, N. F., pastor, West Visayan Mission, P.O. Box 241, Iloilo City, Philippines.  
FERRER, R. C., union auditor, South Philippine Union Mission, P.O. Box 3, Cebu City, Philippines.  
GAJE, L. J., secretary-treasurer, East Visayan Mission, P.O. Box 119, Cebu City, Philippines.

GESLANI, F. T., M.D., medical director, Miller Sanitarium and Hospital, P.O. Box 119, Cebu City, Philippines.  
 LAO, F. D., pastor, East Visayan Mission, P.O. Box 119, Cebu City, Philippines.  
 RAMOS, J. K., pastor, Northern Mindanao Mission, Cagayan de Oro City, Philippines.  
 SINCO, E. A., pastor, Southern Mindanao Mission, P.O. Box 293, Davao City, Philippines.  
 ZAMORA, M. M., auditor, Northern Mindanao Mission, Cagayan de Oro City, Philippines.

## INTER-AMERICAN DIVISION

### *Caribbean Union Mission*

MULRAINE, LLOYDE E., district pastor, East Caribbean Conference, P.O. Box 109, St. James, Antigua.

### *Central American Union*

CALDERON, MANUEL, district pastor, Panama Conference, P.O. Box 2006, Balboa, Canal Zone.  
 CHAVANZ, GUSTAVO, district pastor, Panama Conference, San Andres, Chiriqui, Republic of Panama.  
 MONZON, SALVADOR, district pastor, Guatemala Mission, Apartado 47, Quezaltenango, Guatemala.  
 OLIVER, WILBERT, district pastor, Nicaragua Mission, Puerto Cabezas, Nicaragua.  
 RUIZ, IVAN, educational, MV, home missionary secretary, Guatemala Mission, Apartado 218, Guatemala City, Guatemala.

### *Franco-Haitian Union*

ABEL, ARDONEL, district pastor, North Haiti Mission, Port-de-Paix, Haiti.  
 CHARLES, MAX, district pastor, North Haiti Mission, Casier Postal 28, Cap-Haitien, Haiti.

### *Mexican Union*

BUSTILLOS, SALOMON M., district pastor, Pacific Mission, Apartado 672, Mexicali, B. California.  
 LEON y C., J. ESTEBAN, district pastor, Pacific Mission, Callejon Filipinas, #115 Sur, Cd. Obregon, Sonora, Mexico.  
 RAMIREZ, LUIS CARLOS, Bible teacher, Pacific Agricultural and Industrial School, Apartado 134, Navjoa, Sonora, Mexico.  
 GOMEZ y G., RAMON, district pastor, Pacific Mission, Apartado 338, Hermosillo, Sonora, Mexico.  
 MADRIGAL, JERONIMO G., district pastor, Southeast Mission, Juarez 216, Comcalcalco, Tabasco, Mexico.

### *West Indies Union*

DAUGHMA, R. U., district pastor, East Jamaica Conference, Box 7, Grand Turk, Turks Islands.  
 DOUCE, HERMAN L., MV secretary, West Jamaica Conference, Box 128, Mandeville, Jamaica.  
 NAIRN, W. W., secretary-treasurer, Bahamas Mission, Box 356, Nassau, Bahamas.  
 WRIGHT, ERNIE, district pastor, West Jamaica Conference, March Town, Jamaica.  
 HUNTER, ARTHUR, district pastor, East Jamaica Conference, 74 Constant Spring Road, Kingston 10, Jamaica.  
 MILLER, VINCENT, district pastor, West Jamaica Conference, Spaldings, Jamaica.  
 KIRLEW, WILLIAM, district pastor, West Jamaica Conference, Falmouth, Jamaica.  
 SALMON, CLARENCE, district pastor, West Jamaica Conference, Flamstead Gardens, Jamaica.

## MIDDLE EAST DIVISION

### *East Mediterranean Union*

AGHASSIAN, ARAM, home missionary secretary, Lebanon Mission, P.O. Box 3715, Beirut, Lebanon.  
 AZAR, NAJEEB, executive committee, Jordan Mission, P.O. Box 260, Amman, Jordan.  
 MESHNI, NAIM, educational, MV secretary, Jordan Mission, P.O. Box 260, Amman, Jordan.  
 NOUJAIM, SALIM, educational and religious liberty secretary, Lebanon Mission, P.O. Box 3715, Beirut, Lebanon.

### *Nile Union*

FARAG, WADIE, executive committee, Nile Union, P.O. Box 12, Heliopolis, Egypt, UAR.  
 WAGNER, WILLIAM, M.D., director of the Benghazi Hospital and medical secretary of the Middle East Division, P.O. Box 240, Benghazi, Libya.

## NORTHERN EUROPEAN DIVISION

### *Iceland Conference*

JOHANSEN, SVEIN B., MV secretary and evangelist, P.O. Box 262, Reykjavik, Iceland.

# GOSPEL TENTS

## STEEL-CLAD TABERNACLES

SMITH MANUFACTURING CO., DALTON, GA.

Over 50 Years in Business

### *Swedish Union Conference*

LILLBACK, ERNST, MV secretary, Finland Swedish Conference, Annegatan 7, Helsingfors, Finland.  
 MANDELL, HEINZ, MV secretary, North Swedish Conference, Tunnelgatan 25, Stockholm, Sweden.

### *West African Union Mission*

FRIDLEY, J. B., educational and MV secretary, P.O. Box 1016, Accra, Ghana, West Africa.  
 BARFOOT, F. C., publishing and Sabbath school secretary, P.O. Box 1016, Accra, Ghana, West Africa.

### *Ivory Coast Mission*

KEMPF, HENRI F., president, Boite Postale 335, Abidjan, Ivory Coast, West Africa.

### *East Nigerian Mission*

SIMONS, R. W., secretary-treasurer, SDA Mission, Aba, East Nigeria, West Africa.

### *North Nigerian Mission*

GAUZA, DAUDA, pastor-evangelist.  
 JESSEE, YUNANA, pastor-evangelist, SDA Mission, Jengre, via Jos, North Nigeria, West Africa.  
 ROBERTS, B. A., president, SDA Mission, Jengre, via Jos, North Nigeria, West Africa.

### *West Nigerian Mission*

OLUFEMI, T. K., pastor-evangelist, P.O. Box 19, Ibadan, Nigeria, West Africa.  
 ADEWOYE, J. E., pastor-evangelist, P.O. Box 19, Ibadan, Nigeria, West Africa.  
 MAJOLAGBE, S., pastor-evangelist, P.O. Box 19, Ibadan, Nigeria, West Africa.  
 RIESSEBERG, H. E., Bible teacher, Konola Academy, Konola, P.O. Box 52, Monrovia, Liberia, West Africa.

### *West Nordic Union*

CHRISTENSEN, SIGVALD, pastor-evangelist, West Denmark Conference, Kaigaten 8, Bergen, Norway.  
 NORDNES, HANS, pastor-evangelist, East Norway Conference, Akersgaten 74, Oslo, Norway.

## SOUTH AMERICAN DIVISION

### *Austral Union*

ALVAREZ, MIGUEL, pastor-evangelist, Casilla 39, Suc. 25 (Palermo), Buenos Aires, Argentina.  
 PEREYRA, RUBEN, pastor-evangelist, Casilla 2-D, Temuco, Chile.  
 RODRIGUEZ, PABLO, pastor-evangelist, Casilla 2830, Santiago, Chile.  
 VALLEJOS, RODINSON, pastor-evangelist, Casilla 2-D, Temuco, Chile.

### *Inca Union*

ALANA, LUIS, publishing department secretary, Ecuador Mission, Casilla 1140, Guayaquil, Ecuador.  
 HUAYLLARA, JULIO, district pastor, Casilla 85, Puno, Peru.  
 RUIZ CLODOMIRO, district pastor, Casilla 240, Iquitos, Peru.  
 TAYLOR, DWIGHT, mission station director, Puerto Bermudez, via San Ramon, Peru.  
 TRIANTAFILO, EFINO, district pastor, Casilla 355, La Paz, Bolivia.

### *South Brazil Union*

APLINARIO, PEDRO, professor, Brazil College, Caixa Postal 7258, São Paulo, Brazil.  
 BERGOLD, EDGAR E., district worker, Paraná Conference, Caixa Postal 810, Curitiba, Paraná, Brazil.  
 BOELL, GERMANO, district worker, Paraná Conference, Caixa Postal 810, Curitiba, Paraná, Brazil.  
 CONRADO, NAOR, pastor, Caixa Postal 31, Campo Mourão, Paraná, Brazil.  
 FEYERABEND, HENRY R., departmental secretary, Santa Catarina Mission, Caixa Postal 425, Florianopolis, Santa Catarina, Brazil.  
 GEGEMBAUER, HUGO, secretary-treasurer, Paraná Conference, Caixa Postal 810, Curitiba, Paraná, Brazil.  
 GORSKI, NEVIL, professor, Brazil College, Caixa Postal 7258, São Paulo, Brazil.

HUF, ATALIBA, pastor, Caixa Postal 48, Santa Maria, Rio Grande do Sul, Brazil.  
 MARQUART, ERNESTO, pastoral work, Rio Grande do Sul Conference, Caixa Postal 177, Porto Alegre, Rio Grande do Sul, Brazil.  
 OLIVEIRA de, ANTONIO, district worker, Caixa Postal 21081 Brooklyn Paulista, São Paulo, Brazil.  
 RIBEIRO, ISOARDO, pastor, Caixa Postal 44, Itarare, São Paulo, Brazil.  
 RITTER, ORLANDO R., professor, Brazil College, Caixa Postal 7258, São Paulo, Brazil.  
 ROQUE, MARIO, director, São Paulo Academy, Caixa Postal 572, Campinas, São Paulo, Brazil.  
 SARLI, WILSON, district worker, Caixa Postal 21081, Brooklyn Paulista, São Paulo, Brazil.  
 SILVA, ANTONIO S. da, district worker, Mato Grosso Mission, Caixa Postal 146, Campo Grande, Mato Grosso, Brazil.  
 SOUZA VALLE, ARTHUR de, district worker, São Paulo Conference, Caixa Postal 21081, Brooklyn Paulista, São Paulo, Brazil.  
 VALIANTE, ELIAS, pastor, Caixa Postal 49, Oswaldo Cruz, São Paulo, Brazil.  
 VIEIRA, CARLOS NUNES, pastor, Caixa Postal 177, Porto Alegre, Rio Grande do Sul, Brazil.  
 WOLFF, JOAO, educational and MV secretary, Paraná Conference, Caixa Postal 810, Curitiba, Paraná, Brazil.

#### *North Brazil Union*

LESSA, ALVINO da SILVA, publishing secretary, Caixa Postal 822, Belém, Pará, Brazil.  
 LIMA, ODILON G. de, pastor, Central Amazon Mission, Caixa Postal 243, Manaus, Amazonas, Brazil.

### **SOUTHERN AFRICAN DIVISION**

#### *Congo Union Mission*

ASUMANI, MUSA, district leader, Boite Postale 33, Ruhengeri, Ruanda-Urundi, Congo Belge, Africa.  
 HARAYABU, ELEAZARI, district leader, Gitwe, D/S Usumbura, Ruanda-Urundi, Congo Belge, Africa.  
 KAYABU, ANDREA, district leader, Boite Postale 45, Butembo, Congo Belge, Africa.  
 KUMIAGA, ALOIS, district leader, Boite Postale 33, Ruhengeri, Ruanda-Urundi, Congo Belge, Africa.  
 MUKECURU, ZAKUYO, district leader, Boite Postale 33, Ruhengeri, Ruanda-Urundi, Congo Belge, Africa.  
 MWANGACUCU, HEZEKIAH, district leader, Boite Postale 33, Ruhengeri, Ruanda-Urundi, Congo Belge, Africa.  
 RAMAZANI, NICHOLAS, district leader, Boite Postale 449, Kamina, Congo Belge, Africa.  
 RUKIKA, BARNABAS, district leader, Boite Postale 33, Ruhengeri, Ruanda-Urundi, Congo Belge, Africa.  
 RWANDURANYA, JAPHETE, district leader, Boite Postale 33, Ruhengeri, Ruanda-Urundi, Congo Belge, Africa.  
 VUGAYABAGABO, ENOKI, district leader, Km. 282, D/S Stanleyville, Congo Belge, Africa.

#### *East African Union Mission*

CUTHBERT, M. W., secretary-treasurer, Tanganyika Mission, P.O. Box 26, Musoma, Tanganyika, East Africa.  
 DIERO, STEPHEN, pastor, Kenya Lake Mission, Gendia Mission, P.O. Kendu Bay, Kenya Colony, East Africa.  
 GREGG, E. J., secretary-treasurer, East African Union, P.O. Box 2276, Nairobi, Kenya Colony, East Africa.  
 ISABIRYE, D., department secretary, Uganda Mission, P.O. Box 22, Kampala, Uganda, East Africa.  
 KOTZ, S. A., M.D., medical superintendent, Kendu Hospital, P.O. Kendu Bay, Kenya Colony, East Africa.  
 MACHAGE, KORNELIO, pastor, Kenya Lake Mission, Gendia Mission, P.O. Kendu Bay, Kenya Colony, East Africa.  
 ODERO, EPHRAIM, pastor, Kenya Lake Mission, P.O. Kendu Bay, Kenya Colony, East Africa.  
 OGUTU, MORDECAI, department secretary, Kenya Lake Mission, Gendia Mission, P.O. Kendu Bay, Kenya Colony, East Africa.  
 OTYANG, ISAAC, pastor, Kenya Lake Mission, Gendia Mission, P.O. Kendu Bay, Kenya Colony, East Africa.  
 OTIENO, TOBIAS, chaplain, Kendu Hospital, P.O. Kendu Bay, Kenya Colony, East Africa.

#### *Nyasaland Union*

CHARLIE, MARK, section leader, Tekerani Mission Station, P.O. Tekerani, Nyasaland, Africa.  
 KUYENDA, WADI, section leader, Lake View Mission Station, P.O. Mlangeni, Nyasaland, Africa.  
 KWANGWALA, SAULEN, assistant director, Matandani Mission Station, P.A. Neno, Nyasaland, Africa.  
 MATHANGA, GOLD, director, Shire Mission, P.O. Box 51, Blantyre, Nyasaland, Africa.  
 MBVUNDULA, MILLS, district director, Zomba Mission Station, Kamanja Central School, P.O. Zomba, Nyasaland, Africa.  
 SAMUEL, MASTER, secretary-treasurer, P.O. Box 12, Mzimba, Nyasaland, Africa.  
 TSOKA, ROY, preceptor, Malamulo, P.O. Box 51, Blantyre, Nyasaland, Africa.

ZAYA, RANKIN, section leader, Matandani Mission Station, P.A. Neno, Nyasaland, Africa.

#### *South African Union Conference*

BIRKENSTOCK, K., evangelist, Cape Conference, P.O. Box 1133, Port Elizabeth, Cape Province, South Africa.  
 BOHME, W., Oranje-Natal Conference, P.O. Box 403, Pietermaritzburg, Natal, South Africa.  
 CAREY, R. A., business manager, Bethel Training College, P.O. Esdabrook, via Butterworth, Transkei, South Africa.  
 CHARLES, H. P., Indian evangelist leader, P.O. Box 403, Pietermaritzburg, Natal, South Africa.  
 DINGE, S., evangelist, 40 Cambridge St., East London, Cape Province, South Africa.  
 PLESSIS, H. S. du, Oranje-Natal Conference, P.O. Box 403, Pietermaritzburg, Natal, South Africa.  
 GRELLMAN, F., evangelist.  
 HLWELE, G., publishing department secretary, South Bantu Mission, Medina House, 40, Cambridge St., East London, Cape Province, South Africa.  
 MAFFAH, E. M., evangelist, Kolo Mission Station, P.O. Box 83, Wepener, Orange Free State, South Africa.  
 MASINGA, G., evangelist, P.O. Box 4880, Johannesburg, Transvaal, South Africa.  
 MKASI, MAC, evangelist, North Transvaal, P.O. Box 61, Orange Grove, Johannesburg, Transvaal, South Africa.  
 MOJOMBOZI, E., assistant treasurer, North Bantu Mission, P.O. Box 4880, Johannesburg, Transvaal, South Africa.  
 MSELEKU, J. N., Zulu translator, North Bantu Mission, P.O. Box 4880, Johannesburg, Transvaal, South Africa.  
 MUGQIBISA, H. S., evangelist, Queenstown, South Africa.  
 NEUHOFF, J., field evangelist, South Bantu Mission, Medina House, 40, Cambridge St., East London, Cape Province, South Africa.  
 NHLAPO, RICHARD, educational and temperance secretary, P.O. Box 468, Bloemfontein, Orange Free State, South Africa.  
 RAUTENBACH, J. T., Cape Conference, P.O. Box 1133, Port Elizabeth, Cape Province, South Africa.  
 STRYDOM, N., evangelist, Cape Conference, P.O. Box 1133, Port Elizabeth, Cape Province, South Africa.

#### *Zambesi Union*

CHIROBE, MOSES, district leader, P.O. Box 559, Gwelo, South Rhodesia.  
 MUNYU, A. S., district leader, P.O. Box 13, Chisekesi, North Rhodesia.  
 MUYEBA, ELWOOD, district leader, P.O. Box 13, Chisekesi, North Rhodesia.  
 MARISA, GIDEON, district leader, P.O. Box 559, Gwelo, South Rhodesia.  
 NDHLOVU, REWARD, evangelist, P.O. Box 559, Gwelo, South Rhodesia.

### **SOUTHERN ASIA DIVISION**

#### *Burma Union*

MURRILL, WILLIAM L., treasurer, 68 U Wisara Road, Rangoon, Burma.

#### *Northeast Union*

COOPER, PETER, pastor, Calcutta Church, 36 Park Street, Calcutta 16, India.  
 KISKU, CORNELIUS, pastor and district leader, SDA Mission, Katinatar, Santal Parganas District, India.  
 NASH, FRED H., principal, Assam Training School, Jowai, Assam, India.  
 NONGTU, DAFSINGH, secretary, Assam Section, SDA Church, Nongthymmai, Shillong, Assam, India.  
 STREETER, EDWARD A., principal, Raymond Memorial Training School, Falakata, Jalpaiguri District, India.

#### *South India Union*

ANANDAM, GIDALURI AARON, headmaster, 53 Sebastian Road, Secunderabad, Andhra, India.  
 GNANASUNDARAM, DAVID, evangelist, SDA Church, 23 Veerabadrasamykoil Street, Negapatnam, South India.  
 JACKSON, A. DAVID, evangelist, SDA Church, Pathanamthitta, Kerala, South India.  
 JAMES, M. AHIMAIZ, evangelist, SDA Church, M.C. College Cross Road, Calicut, South India.  
 LAZARUS, S. SOLOMON, evangelist, SDA Church, Venganoor, Kerala, South India.  
 PRABHUDAS, PITTA, evangelist, SDA Mission, Circlepet, Masulipatam, Krishna District, India.  
 RAO, PAGIDIPALLI S. PRASADA, evangelist, SDA Mission, Main Road, Gudivada, Krishna District, India.  
 THAVASIMONEY, MONICKAM, evangelist, SDA Church, 13 Ritherdon Road, Vepery, Madras 7, India.  
 VEDAMONEY, GNANAKKAN, evangelist, SDA Church, Moolachi, Meikamandapam P.O., via Thuckalai, Kanayakumari District, India.

## SOUTHERN EUROPEAN DIVISION

### Angola Union Mission

CACHILA, FRANCISCO, evangelist, Caixa Postal 33, Luso, Angola, Portuguese West Africa.  
CHAVES, VITORINO, president, Namba Mission, Caixa Postal 3, Nova Lisboa, Angola, Portuguese West Africa.  
DIETRICH, FRANK, school principal, Missao do Bongo, Lepi, Angola, Portuguese West Africa.  
MESSELE, ISAIAS, evangelist, Caixa Postal 3, Nova Lisboa, Angola, Portuguese West Africa.  
MANUEL, ELIAS, evangelist, Caixa Postal 33, Luso, Angola, Portuguese West Africa.  
MUNUAMALE, JUSTO, evangelist, Caixa Postal 3, Nova Lisboa, Angola, Portuguese West Africa.  
SAMUCANDA, ELIAS, evangelist, Caixa Postal 33, Luso, Angola, Portuguese West Africa.

### Equatorial African Mission

BITORE, SAMUEL, pastor, Mission Adventiste, Bertoua, Cameroun.  
NDONGO, MATTHIEU, pastor, Mission Adventiste, Niamvoudou, poste Kobdombo, par Ayo, Cameroun.

### Franco-Belgian Union

CAZAERCK, GEORGES, pastor, Klissenlaan 18, Berchem Ste. Agathe, Brussels, Belgium.  
FREI, WERNER, pastor, 5, route de Rouffach, Colmar, France.  
LIENARD, LEON, pastor, 11, rue Ernest Allard, Brussels, Belgium.  
RASE, ANTOINE, pastor, 11, rue Ernest Allard, Brussels, Belgium.

### Indian Ocean Union Mission

SUPRAMAYEN, MARC, president, Seychelles Island Mission, P.O. Box 28, Victoria-Mahe, Seychelles Islands, Indian Ocean.

### Mozambique Mission

MORGADO, JOAQUIM ALEGRIA, president, Munguluni Mission, C.P. 26, Mocuba, Mozambique, Portuguese East Africa.

### Spanish Church

HIDALGO, RAFAEL, pastor, Estape 15, San Cugat (Barcelona) Spain.  
LOPEZ, JOSE, missionary, Lista de Correos, Santa Isabel (F. Poo) Spanish Guinea.  
SAGUAR, EFRAIM, pastor, Jose Ga. Sanchez 6-30, Zaragoza, Spain.

### Yugoslavia

ARRAMOVIC, MICHAEL, Prilaz Jug. Nar. Armije 77, Zagreb, Yugoslavia.  
BOZOMIROVIC, MILOSAV, Belgrade, Yugoslavia.  
BRANKO, COKLIN, Novi-Sad, Yugoslavia.  
CIRIC, SAVO, Sarajevo, Yugoslavia.  
ILIJEV, IVANKO, Bozidara Adzije 4, Belgrade, Yugoslavia.  
KOVAJIC, ZIVKO, Bozidara Adzije 4, Belgrade, Yugoslavia.  
KUKOLJA, PAVLE, St. Pozega, Yugoslavia.  
SLEZAK, JAKOV, Bozidara Adzije 4, Belgrade, Yugoslavia.  
VITNER, JAKOV, Petra, Drapsina 13, Novi-Sad, Yugoslavia.  
VRANJIC, SVETOZAR, Prilaz Jug. Nar. Armije 77, Zagreb, Yugoslavia.

## The Apocalypse and the Day of Atonement

(Continued from page 18)

lieved that the Day of Atonement has a special significance for those living in the last days of earth's history. Commentaries on the book of Revelation that have discerned the allusions of the visions to Old Testament ceremonial expressly affirm the foregoing view. In the realm of Adventist apologetics these facts are of tremendous importance at this time. We cannot but be reminded of such statements as the following, which were addressed to Seventh-day Adventists more than fifty years ago:

Let us give more time to the study of the Bible. We do not understand the word as we should. The book of Revelation opens with an injunction to us

to understand the instruction that it contains. "Blessed is he that readeth, and they that hear the words of this prophecy," God declares, "and keep those things which are written therein: for the time is at hand." When we as a people understand what this book means to us, there will be seen among us a great revival. We do not understand fully the lessons that it teaches, notwithstanding the injunction given us to search and study it.<sup>7</sup>

Study Revelation in connection with Daniel, for history will be repeated. . . . We, with all our religious advantages, ought to know far more today than we do know.<sup>8</sup>

Let no one come to the conclusion that there is no more truth to be revealed. The diligent, prayerful seeker for truth will find precious rays of light yet to shine forth from the word of God. Many gems are yet scattered that are to be gathered together to become the property of the remnant people of God.<sup>9</sup>

<sup>1</sup> L. E. Froom, *Prophetic Faith of Our Fathers*, vol. 3, pp. 608-610.

<sup>2</sup> *Ibid.*, p. 507.

<sup>3</sup> *Ibid.*, p. 504.

<sup>4</sup> Sir William Whitla, *Sir Isaac Newton's Daniel and the Apocalypse*, pp. 313, 314. John Murray, London, W-1.

<sup>5</sup> *Ibid.*, pp. 314, 315.

<sup>6</sup> *Ibid.*, pp. 315, 316.

<sup>7</sup> *Testimonies to Ministers*, p. 113.

<sup>8</sup> *Ibid.*, p. 116.

<sup>9</sup> *Counsels to Writers and Editors*, p. 35.

## From TV Screen to Harvest

(Continued from page 28)

the side of truth—men and women who write in later, as one did, to say, "How wonderful to be looking at it all through the eyes of a Seventh-day Adventist!"

It Is Written is a form of total evangelism for your area that involves every minister and every layman. It is every-member evangelism for an entertainment-minded generation too absorbed in television to be reached by anything but television. It is one more way of taking Christ to the millions who will not come to Him. It is one more path to decision.

Personal evangelism is such a natural thing. It is the normal reaction of a heart that has been warmed and won and wants to share.

The familiar story of the little lame dog tells it perfectly. A doctor had found a dog with a broken leg. He took him home, put the leg in splints, and soon the dog was well. But then he disappeared. "That's gratitude," thought the doctor, "to run away as soon as he doesn't need me." But the next day there was a scratching at the front door. There he was—and another little dog was with him. And the other little dog was lame!

The impulse to share is the spirit of evangelism. The story of It Is Written begins with the television screen. But *you*, every worker and every layman, write the final chapters!

# BOOKS -- For Your Library



**John Wesley, Francis J. McConnell, Abingdon Press, New York and Nashville, Apex paperback, 355 pages, \$1.75.**

In almost any list of the world's twelve greatest men the name of John Wesley appears. There was only one John Wesley, and therefore anything purporting to be in the nature of a biography of this outstandingly great servant of God is likely to attract a great deal of attention.

Wesley's life practically spanned the whole of the eighteenth century, and few men have ever had the awareness of God, the devotion to the divine will, or the talent and administrative genius that belonged to this son of the manse.

The late Francis McConnell has presented in these pages an eminently readable story of the life of the man who referred to himself as "the brand plucked from the burning," which phrase was coined after he had been rescued by a neighbor from a fire in the famous Epworth Rectory.

If, as we Adventists believe, biography is a fruitful ground for the accumulation of sermon material, here is the rich story of an unusually full life that will stand for all time as one of the most remarkable of all contributions to the Christian story.

Here we enter into the inner life of the remarkable Wesley family, the development of the Methodist movement, the story of Wesley's strength and endurance in fighting the battles of the Lord, his part in supporting the spread of social righteousness, and even the story of his experiences with certain women who crossed his path. Engrossed in his work, spending most of his time in work for average people, he probably had little to do with outstanding women of the type that would appeal to him.

This is an interesting story, objectively and sympathetically written, and a minister could hardly find better value for such a small sum.

H. W. LOWE

**Primer on Roman Catholicism for Protestants, Stanley I. Stuber, Association Press, New York, 276 pages, \$3.50.**

In the light of current events, this 1960 revision of the 1953 volume is timely. Its author lists it as "An Appraisal of the Basic Differences Between the Roman Catholic Church and Protestantism." This is exactly what the book is, for in five parts and twenty-three chapters all of the major facets of Roman Catholicism are presented in contrast to the general principles of Protestantism. Mr. Stuber has presented the sectional reviews of the

subject with marked precision and clarity. Any Seventh-day Adventist minister can quickly survey any one of the Roman doctrines, church functions, and practices, grasping at a glance, so to speak, the desired information. Seldom has so much valuable information been so compactly organized in so usable and understandable a form. The statistical material contained in the volume is worth the price of the book.

Section One surveys in three chapters the historical background of the church from the apostolic age to our own, while Section Two examines the church as an organization and surveys its functions from pope to layman. In Section Three the beliefs of Roman Catholics are reviewed in bold relief to Protestant thinking theologically. The six chapters in this portion of the book emphasize Roman beliefs that should be clearly understood by every Adventist preacher. In Section Four the author examines the practices of Catholics, among them the purpose and power of the confessional. One can better understand why Romanism holds such power over its adherents when he reads this section. Section Five is devoted to an examination of the areas of conflict between Roman Catholicism and Protestantism, discussing the world power of the Vatican, its attitude toward democracy as well as toward church union. You will find the chapter on education succinctly informative. The writer concludes his study by an examination of the differences between Protestantism and Catholicism.

We recommend this treatise as positively enlightening and clarifying in its handling of the entire subject. It will prove a ready reference—an encyclopedic brief of information that we all need to know and have at hand. It may disabuse one of misconceptions of Roman Catholicism as well as inform one anew of the basic concepts of Protestantism in general. We commend this volume to you for your reference library. It is most readable.

RAYMOND H. LIBBY

**Revelation and the Bible, General Editor, Carl Henry; Publishers, Baker Book House, Grand Rapids, Michigan, 413 pages, \$6.00.**

Twenty-four competent authorities from Europe and the United States have contributed to this fine compilation. Its central theme can be seen in the sentence from page 7: "The authority of Scripture is the watershed of theological conviction."

General divine revelation is usually regarded as that which is displayed in nature and in the witness of human personality. But this per se is inadequate to satisfy man's questions and to lead him the whole way to God. If it had been adequate,

# Indispensable Books

*For Every Conference Worker--  
Pastor and Church Officer*

## CHURCH ARCHITECTURE

### PLANNING CHURCH AND CHURCH SCHOOL BUILDINGS

Designed to aid in the planning and building of churches and church school buildings, that these edifices may be properly representative of the denomination and more adequately meet the needs of our congregations. Contains three main divisions:

1. Church Building Information
2. Floor Plans, Elevations, and Pictures of Churches
3. Church Schools

**PRICE, \$6.00**

## CHURCH MANUAL (Revised)

This is the officially adopted guide in matters of church administration for Seventh-day Adventist church leaders. This manual answers the chief questions on organization, membership, discipline, finance, duties of officers, conducting of ordinances, Sabbath observance, marriage, fundamental beliefs.

**PRICE, \$2.00**

## CHURCH DIRECTORY (Revised 1960)

A vest-pocket directory of the more than 2,400 Seventh-day Adventist churches in the United States and Canada. It contains the location of churches or meeting places and the time of public services, as well as the addresses of local and union conference offices. A real convenience to all who travel.

**PRICE, \$1.50**

## MANUAL FOR MINISTERS (Revised)

This newly revised and enlarged manual is arranged for the convenience of the busy pastor or qualified officer confronted with the responsibility of conducting the services of the church. The thirteen chapters contain suggestive procedures for ordination, receiving church members, organizing, uniting, and disbanding churches, church dedications, marriage ceremonies, baptismal services, etc. The manual is designed to foster uniformity in Seventh-day Adventist services throughout the world field. Bound in convenient pocket size.

**PRICE, \$2.50**

Add postage and insurance—15c first book, 5c each additional volume—sales tax where necessary.  
Review and Herald Publishing Association, Washington 12, D.C.

## ORDER BLANK

Missionary Secretary _____		Church _____	
Book & Bible House _____			
Please send me the following:			
Church Architecture	@ \$6.00	Name	_____
Church Manual	2.00	Address	_____
Church Directory	1.50	City	_____
Manual for Ministers	2.50	Zone	_____
Sales Tax Where Necessary	_____	State	_____
Total Enclosed	_____		

» ORDER FROM YOUR BOOK AND BIBLE HOUSE «

then the ancient pagan religions of Egypt, Babylon, and Rome, with their similar outlook on nature as that of modern Mohammedanism, Hinduism, and Buddhism, would have satisfied the longings of man. Stellar vastnesses with their suggestion of omnipotence are impressive, but they can only lead mankind part of the full journey Godward, despite notable exceptions.

"The heavens declare the glory of God" to a man who believes in "the God of Abraham, of Isaac, and of Jacob," but this, to an unbeliever, needs augmenting by special revelation.

Special revelation, as we have it in Scripture, is

rational, historical, personal, objective, satisfying. Almost every phase of revelation is here dealt with in a manner that is reverent, scholarly, and interesting. The treatments are readable without being superficial, solid without being overtechnical.

Contemporary ideas of revelation, our Lord's use of Scripture, the canon, prophecy, and miracle, principles of interpretation, archeological confirmations, reversals of Old and New Testament criticisms—these and hosts of other questions are here dealt with by men who know their field.

I regard this as my best book purchase of 1960.

H. W. LOWE

## NEWS -- From Current Journals



[Unless otherwise credited, the following news items are taken from Religious News Service.]

¶ The World Council of Churches resettled nearly 10,000 refugees in the first nine months of 1960, it was reported at a meeting of the Administrative committee of the Council's Division of Inter-Church Aid and Service to Refugees. Of the total, the U.S. received 5,301—more than any other country—through Church World Service, overseas relief arm of the National Council of Churches. Some 4,000 of those entering the U.S. are Dutch ethnic refugees from Indonesia who have been living in the Netherlands for the past few years. Dr. Edgar H. S. Chandler of Geneva, director of the Council's Service to Refugees, predicted that the WCC would resettle 14,000 refugees in 1961. —*The Watchman-Examiner*, Dec. 15, 1960.

¶ The New Testament portion of *The New English Bible* has been published by Cambridge University Press and Oxford University Press in this country and abroad. A spokesman for the two publishers said that nearly one million copies of the 460-page Testament were released on the publication date in the English-speaking world, including the U.S., Canada, England, Australia, New Zealand, India, and South Africa. Translated into current English from the original Hebrew and Greek, the new Bible is the work of an interdenominational committee of Biblical scholars representing 11 major church groups in the British Isles. Launched in 1947, the completed translation of the New Testament was formally approved by the committee on March 23, 1960. Still being translated are the Old Testament and the Apocrypha, which are expected to be published in several years.

¶ The first night club for teen-agers only to be operated by any Christian church in Australia has

been opened in Sydney by the Methodist Church of Australasia. No liquor is allowed. So popular is the club that on most nights "House Full" signs have been hung on the door while some 500 youths "live it up" inside. The boys and girls are allowed to dress as they like—and they do so in an extremely odd assortment of clothes. Some dance; others just sit at tables and watch. A snack bar sells hamburgers, sandwiches, and soft drinks. On the main floor are a candle-light milk bar and coffee lounge, a television room, and a billiard and table tennis room. Some of Australia's most popular teen-age musicians and singers have been hired to provide the entertainment.

¶ An Italian weekly newspaper editor was given a five-month suspended sentence by a Rome court for asserting in an article that the Vatican had interfered in Italian civil politics. Arrigo Benedetti, editor of the weekly *Espresso*, was convicted under Article 297 of the Italian Penal Code which provides sentences of up to three years for "whoever on Italian territory offends the honor and prestige of the head of a foreign state." Mr. Benedetti made the assertions May 22, 1960, while commenting on the widely discussed statement in the Vatican daily *Osservatore Romano* of four days earlier, which upheld the right of the church to guide faithful who are in the field of politics.

¶ Every Sunday, Roland Foo, who runs a dry-cleaning business in the heart of Singapore's teeming Chinatown, transforms his shop into a church so that children from poor families can learn to love God. A picture of Jesus is placed on the wall; benches, stools, chairs, and even empty milk boxes are brought into the shop. Some forty Chinese, most of them children, gather in the "church" once a week to sing hymns and listen to sermons



# RIGHT ON THE BEAM

WITH VIVID

*Color*

Here are professionally produced health lectures by Clifford Anderson, M.D., a practicing physician and public lecturer. He is well known for his excellent work in health education.

- ① Overwhelming international approval.
- ② Draws audiences—holds attendance.
- ③ Indispensable in lay evangelism.
- ④ A boon to the public evangelist.
- ⑤ An added feature for cooking classes.
- ⑥ Perfect starting point for youth Share Your Faith efforts.
- ⑦ Welfare-center health classes.
- ⑧ Contributes to Prayer Meeting programs:

## YOUR HANDY ORDER FORM

Please ship the above indicated items to:

Name

Street

City  Zone  State

Inclosed

Please send me a copy of the Visual Aids Catalog ☐ Set of 20 tapes T-2200—\$74.50 ☐ Set of 40 filmstrips F-2100—\$129.50 ☐ Combination set: 20 tapes and 40 filmstrips—\$189.50 ☐

Now available  
the finest in up-to-date  
**HEALTH  
EDUCATION**  
Through VISUAL AIDS



These forty popular fifteen-minute illustrated talks on various health topics are presented in vivid color by means of 1,600 beautiful pictures, authentically portraying each intensely interesting health subject with the background thought of glorifying God in the body.

Filmstrips, 40-60 single frames each \$ 3.50  
Complete set, 40 filmstrips per set 129.50  
Tapes—DT 7½ ips  
(Two fifteen-minute subjects on each tape) each 4.25  
Complete set, 20 tapes per set 74.50

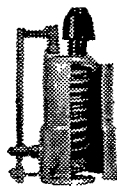
### Tape No. Film No. SUBJECTS

- |                                 |                                 |  |
|---------------------------------|---------------------------------|--|
| T-2201 <input type="checkbox"/> | F-2101 <input type="checkbox"/> | Help Yourself to Health!               |
| T-2202 <input type="checkbox"/> | F-2102 <input type="checkbox"/> | The Spark of Life                      |
| T-2203 <input type="checkbox"/> | F-2103 <input type="checkbox"/> | Be Good to Your Heart!                 |
| T-2204 <input type="checkbox"/> | F-2104 <input type="checkbox"/> | The Miracle of Human Blood             |
| T-2205 <input type="checkbox"/> | F-2105 <input type="checkbox"/> | The Dreadful Price of Ignorance        |
| T-2206 <input type="checkbox"/> | F-2106 <input type="checkbox"/> | Headaches, and How to Treat Them       |
| T-2207 <input type="checkbox"/> | F-2107 <input type="checkbox"/> | What Is Cancer? Can You Escape It?     |
| T-2208 <input type="checkbox"/> | F-2108 <input type="checkbox"/> | Appendicitis                           |
| T-2209 <input type="checkbox"/> | F-2109 <input type="checkbox"/> | What's Getting Under Your Skin?        |
| T-2210 <input type="checkbox"/> | F-2110 <input type="checkbox"/> | Arthritis, and How to Treat It         |
| T-2211 <input type="checkbox"/> | F-2111 <input type="checkbox"/> | How to Get Along With Your Nerves      |
| T-2212 <input type="checkbox"/> | F-2112 <input type="checkbox"/> | Miracles of Modern Surgery             |
| T-2213 <input type="checkbox"/> | F-2113 <input type="checkbox"/> | Your Diet and Your Disposition         |
| T-2214 <input type="checkbox"/> | F-2114 <input type="checkbox"/> | Give Nature a Chance!                  |
| T-2215 <input type="checkbox"/> | F-2115 <input type="checkbox"/> | Living With a Damaged Heart            |
| T-2216 <input type="checkbox"/> | F-2116 <input type="checkbox"/> | Treat Those Tonsils Now!               |
| T-2217 <input type="checkbox"/> | F-2117 <input type="checkbox"/> | Nerve Storms and Stomach Ulcers        |
| T-2218 <input type="checkbox"/> | F-2118 <input type="checkbox"/> | Be Kind to Your Colon!                 |
| T-2219 <input type="checkbox"/> | F-2119 <input type="checkbox"/> | Clean Out Your Medicine Cabinet!       |
| T-2220 <input type="checkbox"/> | F-2120 <input type="checkbox"/> | The Secret of Personal Happiness       |
| T-2221 <input type="checkbox"/> | F-2121 <input type="checkbox"/> | Winged Visitors With Dirty Feet!       |
| T-2222 <input type="checkbox"/> | F-2122 <input type="checkbox"/> | Don't Kill Your Husband With Kindness! |
| T-2223 <input type="checkbox"/> | F-2123 <input type="checkbox"/> | When Sickness Comes to Your House      |
| T-2224 <input type="checkbox"/> | F-2124 <input type="checkbox"/> | Are You Tied in Knots?                 |
| T-2225 <input type="checkbox"/> | F-2125 <input type="checkbox"/> | When Those Germs Came to Dinner!       |
| T-2226 <input type="checkbox"/> | F-2126 <input type="checkbox"/> | Learn About Cancer—and Live!           |
| T-2227 <input type="checkbox"/> | F-2127 <input type="checkbox"/> | Your Wonderful Eyes                    |
| T-2228 <input type="checkbox"/> | F-2128 <input type="checkbox"/> | Danger Spots Around Your Home          |
| T-2229 <input type="checkbox"/> | F-2129 <input type="checkbox"/> | When Someone You Love Is Injured       |
| T-2230 <input type="checkbox"/> | F-2130 <input type="checkbox"/> | Take Care of Your Eyes!                |
| T-2231 <input type="checkbox"/> | F-2131 <input type="checkbox"/> | Why Do So Many Doctors Smoke?          |
| T-2232 <input type="checkbox"/> | F-2132 <input type="checkbox"/> | How to Stop Smoking                    |
| T-2233 <input type="checkbox"/> | F-2133 <input type="checkbox"/> | Dangerous Drugs                        |
| T-2234 <input type="checkbox"/> | F-2134 <input type="checkbox"/> | Don't Blame Others for Your Illness!   |
| T-2235 <input type="checkbox"/> | F-2135 <input type="checkbox"/> | Eat Right and Stay Young!              |
| T-2236 <input type="checkbox"/> | F-2136 <input type="checkbox"/> | Your Ears and Your Personality         |
| T-2237 <input type="checkbox"/> | F-2137 <input type="checkbox"/> | Be Glad You've Been Sick!              |
| T-2238 <input type="checkbox"/> | F-2138 <input type="checkbox"/> | Choosing a Good Doctor                 |
| T-2239 <input type="checkbox"/> | F-2139 <input type="checkbox"/> | Building a Happy Home                  |
| T-2240 <input type="checkbox"/> | F-2140 <input type="checkbox"/> | Living Happily Ever After              |

ORDER FROM YOUR

**CHURCH MISSIONARY SECRETARY or BOOK AND BIBLE HOUSE**

Periodical Department, AUDIO-VISUAL AIDS, Review and Herald Publishing Association, Washington 12, D.C.



THE  
LITTLE GIANT HOTOMATIC  
GAS WATER HEATER NO. 3

Will supply all the hot water needed for  
Baptistries, Church Kitchens, Rest Rooms.  
Heats 450 GPH, 20° rise in temperature.  
Inexpensive, too.

Write for free folder. Dept. M-24.

LITTLE GIANT MFG. CO.

907 7th Street

Orange, Texas

by two young preachers. The children, ages 6 to 15, are divided into groups. Hymns are sung in English, Mandarin, and Cantonese. Shop owner Mr. Foo commented: "I am very happy to let them make use of my shop, for I want these children to be taught to love God."

¶ High-speed electronic computers are helping scholars unravel the mysteries of the Dead Sea scrolls, the seventy-fifth annual convention of the Modern Language Association was told in Philadelphia. Computers come up with answers to words partly or totally obliterated in the scrolls through analysis of word frequencies, sentences, and contexts, it was reported by J. B. Bessinger, associate professor of English at the University of Toronto, Canada. In emphasizing the importance of such "mechanical brains," he pointed out that a few specialists completed in a year's time the indexing of the complete writings of Saint Thomas Aquinas—13 million words—a task that would have taken 50 scholars about 40 years.

¶ A three-ton boulder is on its way to Britain from the hillside at Bethlehem to be made into a baptismal font for Coventry Cathedral. Destroyed by Nazi bombers in World War II, the Anglican cathedral is being rebuilt at a cost of \$3 million and is scheduled to be rededicated in June, 1962. Frankland Dark, an architect who has done much work in the Middle East, suggested two years ago to Sir Basil Spence, architect for the new cathedral here, that it should be linked to the origin of the Christian faith by having a font from the place where Christ was born. All services involved in transporting the boulder have been given free and people of different nations have cooperated in allowing it to cross various borders on its way to England.

¶ Attendance at Sunday evening services in the Conyers, Georgia, Methodist church has doubled since the congregation's pastor began giving out "green stamps" in a novel effort to boost participation in church activities. C. R. Vaughn, Jr., church school superintendent, said that before the "go-to-church-and-get-a-green-stamp" policy was started, Sunday evening attendance was about 50. "It has at least doubled that by now," he added. Parishioners also get stamps for their participation in the Women's Missionary Society, Men's Club, Methodist Youth Fellowship, and choir practice. Churchgoers who have collected the most stamps when the contest closes on the Sunday before Easter may redeem them for an outing at Warm Springs and Calloway Gardens.

¶ Methodist Bishop Richard C. Raines of Indianapolis called on members of the denomination to "recover the radiant New Testament faith and experience that Jesus Christ is Lord. We need spiritual renewal," Bishop Raines told the church's 91-member board of education at its annual meeting here. "We have lost our drive and our sense of mission. Methodism, indeed, Christianity, is sick." The "road to renewal" he said, "requires a return to Scripture, for earnest study; recovery of a sense of mission; receiving the gift of the Holy Spirit; disciplines of holy habits; witness (evangelism); and moral and ethical integrity." Bishop Fred G. Holloway of Charleston, West Virginia, told the group that education of the preschool child is "one of the weakest links in our Christian educational program today. Too many parents know too little about religion to be effective teachers of their children," he declared.

¶ Queen Elizabeth II will visit the Jesuit Fathers and boys of Beaumont College on May 15. The visit will mark the centenary of the college, which was founded in 1861, and will take place just before the Queen goes to Rome, where she will be received by Pope John XXIII. Beaumont College is at Old Windsor, and the boys play Rugby on the meadows of Runnymede, where King John signed the Magna Charta in 1215. The Jesuit Fathers are therefore close neighbors of the royal family in Windsor Castle. They are close neighbors also of Eton College. Relations between the Jesuit College and the castle have always been very cordial, but the college has never before had a visit from a reigning sovereign.

## CLASSIFIED ADVERTISEMENTS

Advertisements appropriate to **The Ministry**, appearing under this heading, eight cents a word for each insertion, including initials and address. Minimum charge, two dollars for each insertion. Cash required with order. Address **The Ministry**, Takoma Park, Washington 12, D.C., U.S.A.

### THOUSANDS OF HARD-TO-FIND AND

out-of-print religious and theological books now available. Send 25c for recent catalog. Libraries purchased. Kregel's Book Store, Grand Rapids 6, Michigan.

### MUSIC

**Musical Cowbells**, Glasses, Sleighbells, Chorded Clusters, Mystery Theremin, reedless, keyless, pipeless, stringless, played without being touched. **Arnold Westphal, Valparaiso, Indiana.**

**Spurgeon**, complete, 58 beautiful matching volumes. Rare—collector's item. Photo on request. \$195. **Lange's Commentary**, half leather. All 24 volumes in excellent condition. \$85. Stan Schleenbaker, Faith for Today, Box 8, New York 8.

**MINISTERIAL DISCOUNT** for custom framing of paintings, diplomas, photos, prints. Non-glare glass available. Also desk blocks, card signs made on embosograp. R. M. Stafford, Art Mart, Kirkland, Washington.



## AUDIO-VISUAL TRAINING SERIES

### NEW

Just Off Our Production Line

#### *FAITH BIBLE COURSE BY THE VOICE OF PROPHECY AND KING'S HERALDS*

One Filmstrip SF \$3.50  
Set of 20 Filmstrips \$49.50  
One Recorded Tape \$5.25  
Set of 10 Recorded Tapes \$49.50  
Combination Set—Films and Tapes Complete  
With Script \$89.50

### NEW

Sponsored by the General Conference  
Medical Department.

#### *Foods and Health Nutrition Series EAT TO LIVE (by Edyth Cottrell)*

One Filmstrip SF \$3.50  
Set of 10 Filmstrips \$29.50  
One Recorded Tape \$5.25  
Set of 5 Recorded Tapes, both sides, narrated  
by Mrs. Kenneth Wood \$24.50  
Combination Set—Films and Tapes Complete  
With Script \$49.50

### NEW

Sponsored by the E. G. White Publica-  
tions, General Conference SDA

#### *PIONEERS AND DOCUMENTS*

Set of 60 Natural Color Art Slides to aid in  
teaching the early history of the Advent message  
and establishing new converts in the remnant  
church.

Complete With Script \$19.75

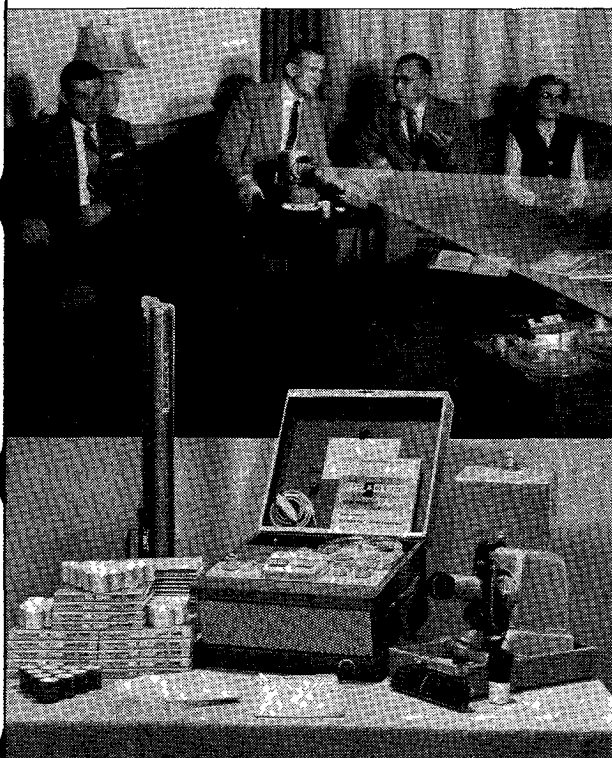
### NEW

Sponsored by the General Conference  
Publishing Department. Prepared by  
W. A. Higgins. For Publishing Leaders  
Everywhere

#### *THE MESSAGE TO THE MULTI- TUDES*

One Filmstrip containing 95 frames  
One Recorded Tape narrated by T. E. Lucas—  
26 minutes running time.  
Complete—Filmstrip, Tape, and Script \$12.50  
Film and Script Only (Without Tape) \$7.25

# EVERY MEMBER EVANGELISM



## HOME BIBLE STUDY COMBINATIONS

### ORDER FROM YOUR BOOK AND BIBLE HOUSE

Name .....  
Street .....  
City ..... Zone ..... State .....  
Province .....  
Country .....

Write for free catalog to AUDIO-VISUAL AIDS DEPT.  
REVIEW AND HERALD PUBLISHING ASSN.  
WASHINGTON 12, D.C.

# PULPIT -- Pointers for Preachers



## THE SPARK THAT POWERS

The invisible urge, the spark that powers the man of God in daily search for sin-sick souls, comes from above. Such ardor cannot be dampened by external pressures or paralyzed by internal fears. To find and hold it is to seek it constantly. Morale! What a word! It is nothing more nor less than the spark that powers. Some have it, others don't. Do you? Morale is born of confidence. In whom? God. In what? In the movement and message. This is enough. But some go further. They dare to trust their fellow men. These are the true movers of mountains. But what if a colleague proves a traitor? Possessors of the spark still carry on with confidence in God, man, movement, and message. To such a man, raging debate, or contrary (to him) vote, carping criticism, and even reduction of responsibilities, are but a part of the slow process of refinement and rebirth.

Depressed? About what? A personal shortcoming? Or do others disappoint you? Due to either or both of the above factors, some have lost the spark. Still others have retired to Elijah's melancholy cave of "I only am left." Morale is genuine enthusiasm. It is not contagious. Excitement can be stimulated, but not abiding optimism. The latter is a trait of character, not fickle emotion. It has to be sought for, and when received, cherished. It is imparted to individuals, individually. It is handed down, not over or up. Heaven has plenty to spare. The "dim view" is both unnecessary and paralyzing, a luxury that few ministers can afford. It was not without reason that the Master counseled "Then, look up."

The spark that powers. Some have it, others don't. Do you?

E. E. C.

## FRESH EVERY DAY

A preacher was seeking to impress the necessity of daily renewal of spiritual experience. He was eager to use the passage regarding the manna in Exodus 16:16-21, but wanted a more modern and refined rendering of verse 20.

Finally, he decided to adhere to the King James Version, realizing that he had a tremendous point in the fact that, like the manna, religious experience, as he put it, "stinks when it is hoarded." That is blunt, but true. It is true of many things in the spiritual life besides old and dead experiences.

What about old sermons? Some have never even been refurbished through the years. Hoarded sermons gather cobwebs. Obviously the sermons are not to blame, but the preachers are. Dead sermons

mean dead preachers! And preachers who are dead on their feet breed discontent and spiritual death in the congregation.

There is no place in the pulpit for the self-indulgent, halfhearted, unfervent. "The efficiency of the church is precisely what the zeal, purity, self-denial, and intelligent labor of the ministers make it."—*Testimonies*, vol. 5, p. 582.

If we as ministers enjoy "a fresh conversion every day" (*ibid.*, vol. 1, p. 699), remembering that "the mind and heart need culture daily" (*ibid.*, vol. 4, p. 443), then our congregations will gather spiritual manna that is fresh every day. They must then be encouraged to pass it on.

It is vital that, quite apart from professional study and duty, we keep our souls refreshed and enjoy a deep experience in spiritual things. This, and this alone, is what gives life and spiritual fire to our preaching. "Is not too much at stake to preach in an indifferent manner, and without feeling the burden of souls?"—*Ibid.*, p. 447.

H. W. L.

## WINNOWING THE CHURCH

News out of China comes slowly and sparsely today. It is persistently reported that the commune system is unpopular, and that it is being dropped or modified in certain places. The disruption of family ties is a bitter price to pay for economic progress, and in China it may prove to be too bitter. Modern society has not done outstandingly well in strengthening home ties. We must not be too smug in frowning on attempts in other parts of the world to do by more rigorous methods what we have done to the home by our laxity in divorce, our pornographic literature and sexy films, our inordinate love of money, pleasure, et cetera.

Other news suggests that in China "one has to search for churches and Christianity with a microscope in most towns." This is the reported word of a former German missionary who recently visited her former mission field. Most Chinese pastors seem to work in factories or other places full time, and Christians are tolerated as a minority group. Clearly the church is passing through an acid test.

There are mysterious providences in the hardships of God's people, and it is not ours to question the situation we do not understand (see *The Great Controversy*, pp. 47, 48). When the church is winnowed, the grain and the chaff are revealed. We should be prayerfully mindful of fellow believers everywhere, and we may rest assured that the purposes of God will ultimately justify themselves.

H. W. L.